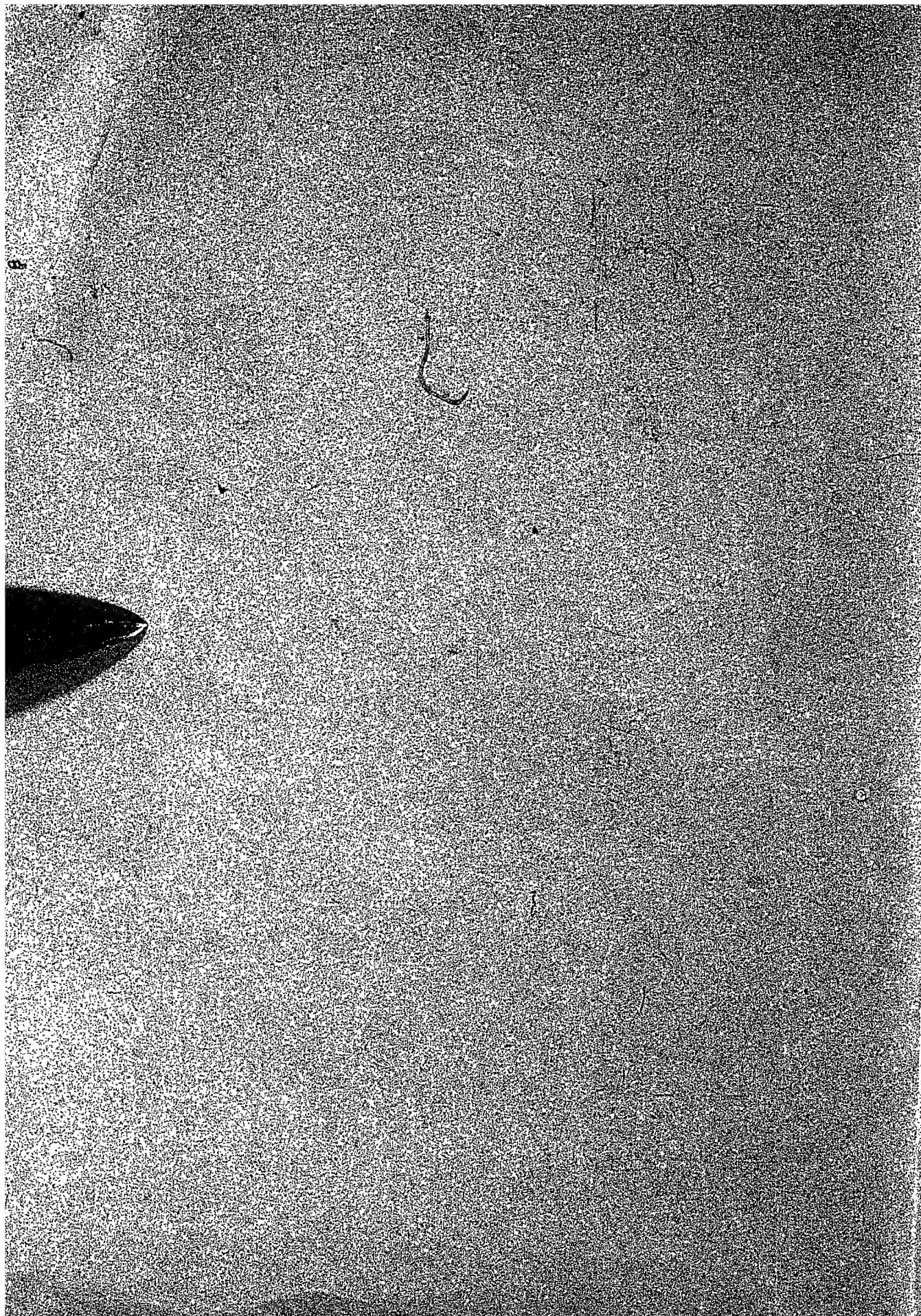


History of
St. Mary's
Cathedral
P A R I S H
Winnipeg, Man.

Diamond Jubilee Edition
Nineteen Hundred and Thirty-Six



History of
St. Mary's Cathedral Parish

WINNIPEG, MANITOBA

BY F. W. RUSSELL



DIAMOND
JUBILEE
EDITION
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HIS HOLINESS, POPE PIUS XI

FOREWORD

The pages of this Jubilee Book make up a history of which every parishioner of St. Mary's may well be proud. Herein is recorded sixty years of effort and accomplishment that form a very large part in the life of the Catholic Church in this City of Winnipeg.

In so far as the records will permit, the story of this Parish has been traced, step by step, through periods of prosperity and periods of difficulty, from its earliest beginnings down to the present hour. The spirit of St. Mary's persists and is still aglow with a faith and a generosity that knows no equal. That spirit made the past the glorious thing it is, and that spirit, with God's blessing, will make the future still more glorious.

"We know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies."

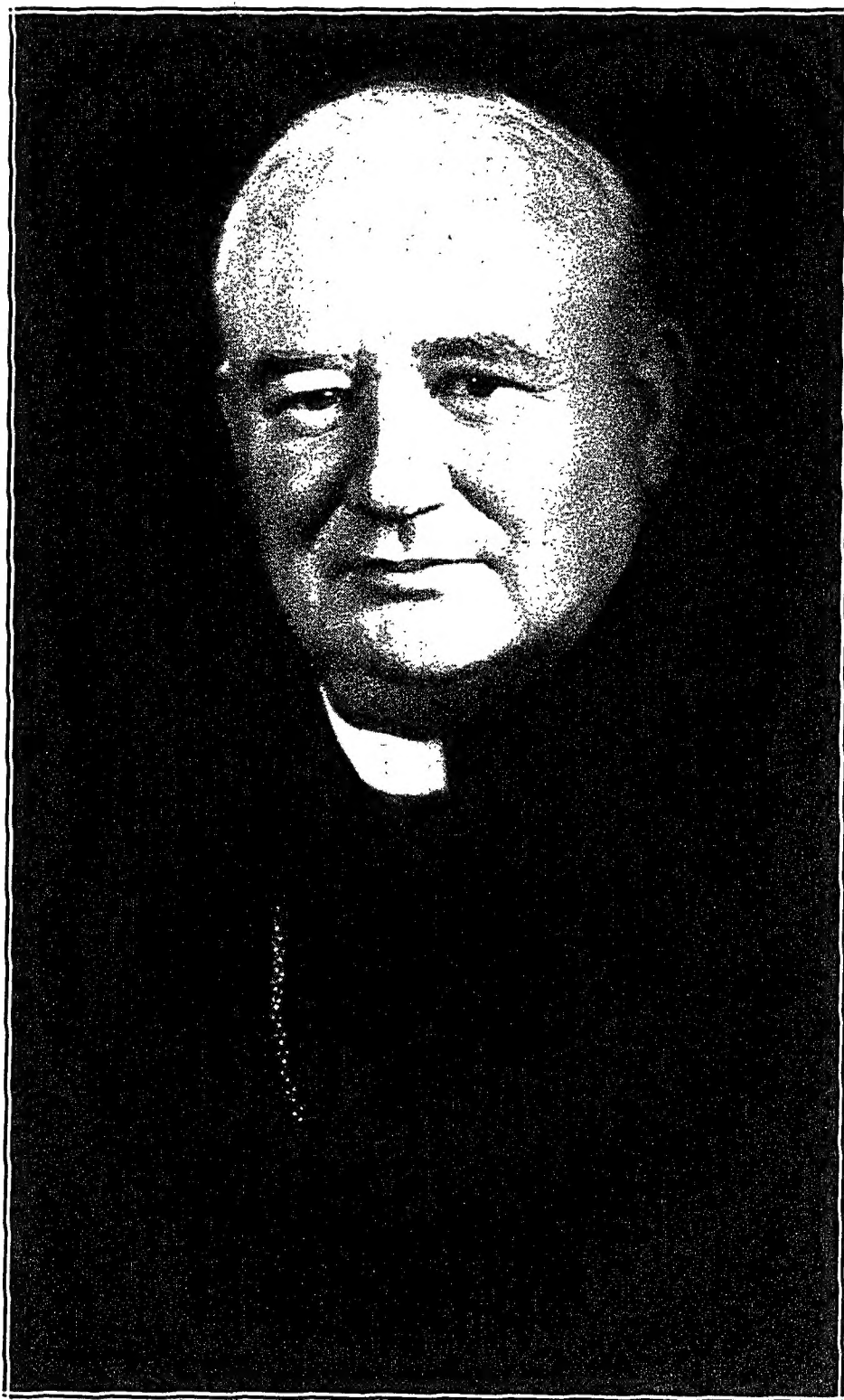
The story contained within these pages bears witness to the struggle and sacrifices of those who have gone before. We honor their memory, for they bore their part well and their names will live from generation to generation. If they were scarred in battle, it was in a battle for God and right, and no man can lose when he is on God's side.

We have indeed reason to give thanks to God for His manifold blessings and, whilst we pray with renewed hope and assurance that God may continue to guide this Cathedral Parish with the light of His wisdom and of His truth, well may we rejoice that our efforts and those of our predecessors have not been in vain.

Beloved People of St. Mary's: "Rejoice in the Lord, and He will grant you the petitions of your hearts."

+ Alfred A. Simola,
Bp. of Winnipeg

Winnipeg, December 8th, 1936.



HIS GRACE, THE MOST REVEREND ALFRED ARTHUR SINNOTT, D.D., D.C.L.
FIRST ARCHBISHOP OF WINNIPEG

St. Mary's

"On the 15th of August, 1880, Archbishop Taché solemnly blessed the cornerstone of the permanent St. Mary's church—the first church dedicated exclusively to Catholic worship in Winnipeg. Slightly over a year later—on the 4th of September, 1881—the church was solemnly dedicated to God under the patronage of His Blessed Mother, by the Archbishop, assisted by Archbishop Lynch of Toronto, who preached the sermon."

"The solemn consecration of the church by the Most Reverend Archbishop Fabre of Montreal took place on the 25th of September, 1887."



ST. MARY'S CATHEDRAL, WINNIPEG



VERY REV. J. E. CAHILL, D.D.
RECTOR OF ST. MARY'S CATHEDRAL



REV. H. BEEG



REV. F. R. WOOD
ASSISTANTS



REV. T. A. MURPHY



REV. JOSEPH MCCARTHY, O.M.I.,
Founder of St. Mary's.

History of St. Mary's Cathedral Parish

Planning appropriate ways of celebrating the Diamond Jubilee of the canonical erection of St. Mary's Parish, it was decided, if possible, a history of the parish should be compiled and published. The next step was to find someone to whom to confide this important undertaking, and with many misgivings I have accepted the commission, at the same time doubting my ability to do justice to the object in view. The best I can do is to present in the clearest terms I can command—not claiming any literary ability—the story of the development of the parish so far as I have been able to build it up from the very scanty records that seem to be available.

It was on the 6th of April, 1876, that the parish was canonically erected, but in order that this important event may be given its proper setting I feel it is necessary to have some knowledge of Catholic organization prior to that date.

In 1869 the Right Reverend Monsignor Taché, Bishop of St. Boniface, realizing the needs of the few Catholics then living on the Fort Garry

side of the Red River, rented some rooms in a house on Notre Dame Street East, and sent two Grey Nuns there to open a school for Catholic children. A chapel was fitted up in the building, title to which was then acquired, and the first Mass was celebrated therein by the Bishop on the 15th of June, 1869. At the same time the Reverend Father McCarthy, O.M.I., a young priest who had been ordained at St. Boniface on the 24th of January, 1869, was appointed pastor of the Catholics of Fort Garry and vicinity, though he continued to reside with the Bishop across the river. Such were the beginnings of the now flourishing parish of St. Mary's and of the academy of the same name.

Soon after the Church services in Winnipeg were organized there was much excitement in the settlement regarding the terms under which the territory was to enter the Union of Canadian Confederation. The movement which was led by Louis Riel undoubtedly had the support of practically all the Catholics in the Red River settlement. It has been wrongly called

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"a rebellion"; it was never a revolt against constituted authority, but was a protest against an attempt by certain adventurers to ride roughshod over the rights of the early settlers before the terms of entrance into Confederation had been arranged and an effort to make sure that those rights would be protected in the Manitoba Act. There were some unpleasant incidents in connection with this disturbance, but correct reading of the events indicates that these were by no means the fault of Riel and his Catholic followers. On the other hand the net result was that the rights of the French Canadians and the Catholics of the territory were finally recognized at Ottawa. The excitement then died down, and the Province of Manitoba was created in 1870; on the 22nd of September, 1871, St. Boniface became a Metropolitan See.

Winnipeg was incorporated as a city in 1873, and on account of its rapidly growing population, which was then said to have reached almost five thousand, and in consequence of its anticipated importance as the Capital City of the Province, it claimed the special attention of the ecclesiastical authority. In September, 1872, Reverend Father Baudin, O.M.I., who had recently arrived here from the eastern States, had replaced Father McCarthy, and in 1873 the convent chapel being already too small to accommodate the increasing congregation a new building was erected on land which is the present site of St. Mary's. This building combined both church and presbytery, and is in fact the house now known as Providence Shelter. It was then of two storeys—the upper one being fitted up as the church, and the lower one becoming the regular residence of the Oblate Fathers, with Father Lacombe, O.M.I., as Superior, and Father Baudin, O.M.I., as his assistant. The land on which the building was erected was a free gift of the Hudson's Bay Company for Catholic church purposes.

This new establishment was blessed by Archbishop Taché on the 30th of May, 1874, in the presence of a large gathering. The sermon on the occasion was preached by Father Lavoie, O.M.I., then the principal of St. Boniface College. In the same year some Sisters of the Holy Names of Jesus and Mary, on the invitation of Father Lacombe, came to Winnipeg from Hochelaga, Montreal, and took over the school work from the Grey Nuns; and, the needs growing, the Sisters of the Holy Names in 1881 built on Notre Dame Avenue East, what was considered in those days a splendidly equipped convent, which was destined in the course of time to be superseded by the present magnificent institution known as St. Mary's Academy, Crescentwood, Fort Rouge.

At this point it will be convenient and interesting to insert the decree of the Archbishop promulgating the canonical erection of the parish as follows:



REV. J. B. BAUDIN, O.M.I.,
"who had recently arrived here from the eastern States, replaced Father McCarthy in September, 1872, and after the Canonical Erection of the Parish in 1876 he became its first Pastor."

"Alexander Antoninus Taché

"To All to whom these presents shall come, We make known that, for the greater glory of God, for the convenience and utility of those who dwell in the territory known as St. Mary's of Winnipeg, We have created and by these presents We hereby erect the aforesaid territory as a Parish, under the invocation of the "Most Holy Name of Mary," whose feast is celebrated on the Sunday within the Octave of the Nativity of the Blessed Virgin, and We have assigned to it and do hereby assign to it the following limits, namely:

- "1. On the east the middle of the Red River from the southern limit of South St. Andrew to the mouth of the Assiniboine River,
- "2. On the south the middle of the Assiniboine River, from its mouth to a point opposite the western limit of Lot 48, St. James,
- "3. On the west the said western limit of said Lot 48 and the line dividing the second and third ranges to its intersection with the line dividing the 12th and 13th townships,
- "4. On the north, the line dividing the 12th and 13th townships, Range 3, to its intersection with the four mile limit of South St. Andrew, and then the south line of Lot No. 1 of St. Andrew to the Red River,



MOST REVEREND ALEXANDRE TACHE, O.M.I., D.D.,
Archbishop of St. Boniface, who, on April 6th, 1876, signed
the decree promulgating the canonical erection of
St. Mary's Parish.

"To be the said parish of St. Mary's of Winnipeg entirely under our spiritual jurisdiction with the charge on the parish priests or administrators appointed by Us or Our successors to conform themselves in all things to the rules of ecclesiastical discipline established in Our Archdiocese, especially to administer the sacraments, preach the Word of God and dispense the other benefits of religion to the faithful of the said parish, imposing on these latter the obligation to pay to the said parish priests or administrators the dues, tithes, and offerings as are customary and authorized in this archdiocese, and further to show them respect and obedience in all things pertaining to religion and concerning their eternal salvation.

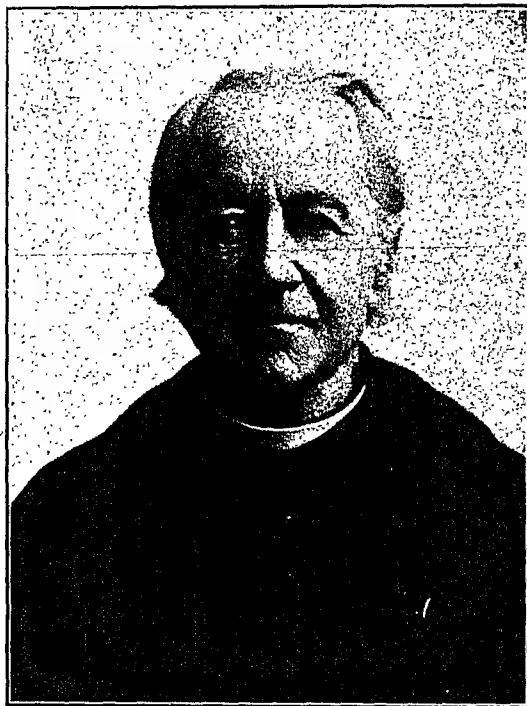
"And by this fact of the present Decree the said Parish of St. Mary's of Winnipeg becomes a civil corporation in virtue of the twenty-third chapter of the Statutes of Manitoba, 37 and 38 Victoria (July 22nd, 1874).

"This, Our present Decree shall be read and published from the pulpit of St. Mary's of Winnipeg on the first Sunday after its reception.

"Given at St. Boniface under our hand and seal and the counter signature of Our Secretary on this 6th day of April, 1876.

✠ **ALEXANDRE, O.M.I.,**
Archbishop of St. Boniface,
AUG. FORGET-DESPATIS,
Secretary."

The Parish of St. Mary's having been thus canonically erected, Rev. Father Baudin, O.M.I., became its first Parish Priest and served in that capacity during the years 1876 to 1879. He was succeeded by Rev. Father L. G. Gladu, O.M.I., for some few months in 1879. The famous mis-



FATHER LACOMBE, O.M.I.,
was the first superior of the Oblate Fathers at St. Mary's where he resided from 1874 to 1882. With Father Baudin, O.M.I., he saw the Parish through its early difficulties and for a time was its Pastor.

sionary priest, Rev. Father Lacombe, O.M.I., was parish priest from 1879 to 1880 when Father Baudin who had been out on missionary work in the west was recalled to Winnipeg and again became Parish Priest during 1880 to 1882. Rev. Father Lebre, O.M.I., who was afterwards to be the first Parish Priest of the Immaculate Conception and whose subsequent missionary achievements in the west became famous was named Rector of St. Mary's but remained in that capacity only a few months in 1882, being succeeded from 1882 to 1885 by Rev. Father Lavoie, O.M.I., who had been eight years head of St. Boniface College.

It was during the time the Parish was served by these zealous priests, on the 15th of August, 1880, Archbishop Taché solemnly blessed the cornerstone of the permanent St. Mary's Church—the first edifice dedicated exclusively to Catholic worship in Winnipeg. Slightly over a year later—on the 4th of September, 1881—the church was solemnly dedicated to God under the patronage of His Blessed Mother, by the Archbishop, assisted by Archbishop Lynch of Toronto, who preached the sermon.

In the meantime, on the 25th of August, 1880, Brothers Bertrand, William and Joseph, of the Brothers of Mary had arrived from Dayton, Ohio, to take over the school for boys in a building on the church property, which school Father McCarthy had been conducting since 1878. There was also a school for boys on McWilliam

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Avenue which will be principally remembered for its remarkably effective results under Mr. Lamarche, an old-time Catholic pedagogue; many Catholics who afterwards became prominent in the commercial life of the city were among his pupils. The first parochial school for girls known as "the Holy Angels' School" was opened near the church by the sisters in 1885.

As time went on the tide of immigration which started in 1881 brought in not a few English-speaking Catholics and thus it became necessary to make the first division in the territory of the parish which originally covered the whole of the city north of the Assiniboine river and some distance beyond the city limits. Many of the newcomers settled in the north end of the city, particularly in the vicinity of Point Douglas, so in 1882 Msgr. Taché formed a new parish and built a church there, which he blessed on December 8th, 1882, and which on the 4th of March, 1883, was entrusted to Father Lebre, O.M.I. It is needless, of course, to explain that this is the well-known church of the Immaculate Conception of which the late Msgr. Cherrier was for many years pastor.

Matters with St. Mary's parish seem to have gone along smoothly and with steady improvement. On the 25th of February, 1885, Reverend Father Ouellette, O.M.I.,—a real man of God—succeeded Father Lavoie as pastor of the parish and Superior of the local Oblates, with Reverend Father Charles Cahill, O.M.I., as his assistant. Under the ministration of these two zealous and devoted priests the spiritual life of the parish was wonderfully fostered, but after four years here Father Ouellette was transferred to British Columbia, and Father Cahill, who had an intense desire to devote his life to the conversion of the Indians, was put in charge of

the Missions in Northwestern Ontario, where he laboured for many years. The outstanding event of the parish at this time—and it was certainly a most important one—was the solemn consecration of the church by the Most Reverend Archbishop Fabre of Montreal on the 25th of September, 1887.

Archbishop Fabre was assisted on this occasion by three Bishops, the Ordinary of St. Boniface, Bishop Lafleche, of Three Rivers, and Monsignor d'Herbonez, Vicar Apostolic of British Columbia, just arrived from Rome where he had taken part in the General Chapter of the Oblates. Attending Archbishop Fabre were Father-Despatis and Father Donovan. Father Drummond, S.J., of St. Boniface College, explained the ceremonies to the crowd of three thousand citizens of all creeds who were present either in the church or around the grounds. The Consecration completed, High Mass was sung by Father Augier, O.M.I., with Father McCarthy, O.M.I., as Deacon and Father Bédard, O.M.I., as Sub-Deacon. At the Vesper service the congregation which assembled to hear the sermon by Father Drummond packed the church with many thousands standing outside. Father Drummond was a great asset to the Catholic cause during the many years he remained at the College. He spoke frequently from St. Mary's pulpit, and whenever he preached the church was thronged to the doors. He was also a noted lecturer and in constant demand in the city, and during the culmination of the School troubles was associated with the writer of this history in the editorial direction of the Northwest Review. He died a few years ago at Loyola College, Montreal.

An important undertaking of this period which should be noted was the purchase of the land in Fort Rouge which is now the well-known St. Mary's Cemetery.

During the pastorate of Father Ouellette the church had been completed by erecting the spacious and handsome sanctuary and the sacristy. The heating apparatus was also put in. The high altar was the gift of Mr. C. B. Cotton, a native of Ireland, then living on a farm at St. Jean Baptiste. He also gave the pulpit, which was at once massive and artistic, and is now at St. John Cantius' Church, North Winnipeg. The altar was manufactured in Dublin. The altar table and candle benches are of Sicilian marble; the pillars and inlayings of green and Irish marble, and the rest of the altar of Caen stone beautifully carved. Under the altar the antependium presents the Annunciation; on the reredos on the Gospel side is represented the Nativity, and on the Epistle side the Presentation. The extreme elevations of the reredos are each surmounted by the figure of an angel; the tabernacle with its overhanging dome consists of an iron safe lined with cedar, with doors



REV. J. L. LAVOIE, O.M.I.,

"who had been eight years head of St. Boniface College was named rector of the parish."

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of gilt brass on which is represented an Agnus Dei. In a niche high above the altar there was placed an image of Our Lady as the Mother Queen of Heaven.

It was on the 29th of August, 1885, that the initial number of the Northwest Review, the first Catholic paper in the West in the English language, was published. Its editor and publisher was Mr. J. J. Chaddock, a member of St. Mary's parish. The paper has recently celebrated its fiftieth anniversary.

Succeeding Father Ouellette the next parish priest was again Father Lebret, O.M.I., but after a short pastorate he was followed by Rev. Father Fox, O.M.I., who came to Winnipeg from England. Father Fox was an English convert; he had been a member of a prominent Quaker family in England. He was seventy-two years of age when he came here but was quite vigorous, and he ruled the parish gently and effectively. An artist and poet, his eloquent and scholarly sermons drew crowded congregations. At the close of his term here, he retired to the Oblate House in Massachusetts.

It was at this time, in 1890, that the iniquitous school legislation was passed which ruthlessly robbed the Catholics of their guaranteed constitutional educational rights, and for years formed the basis of a mean persecution of the Catholics of Manitoba, especially the Catholics of Winnipeg. This constitutional issue will be dealt with later on.

Next came a parish priest who was destined to hold a most exalted position in the hierarchy of Canada. This was the Reverend Father



REV. CHARLES OUELLETTE, O.M.I.,

"A real man of God; succeeded Father Lavoie as pastor of the parish on the 25th of February, 1885."

Louis-Philippe Adélarde Langevin, O.M.I., who arrived in Winnipeg on the 1st of July, 1893, with the title of Vicar of all the Oblates under the jurisdiction of Msgr. Taché. He became Pastor of St. Mary's the next year, but was not to remain long in the Parish, for on the 8th of

January, 1895, he was appointed by the Pope, Archbishop of St. Boniface in succession to Msgr. Taché who had died on the 22nd of June, 1894. On the following 19th March he was solemnly consecrated by Archbishop Fabre, of



REV. L. C. FOX, O.M.I.,

"who came to Winnipeg from England, was a convert."

Montreal, assisted by Monsignor Duhamel and Monsignor Grandin, in the presence of a vast concourse of faithful and clergy. Amongst the latter were the Archbishop of Quebec, the Bishops of Three Rivers, Nicolet, Valleyfield and Ogdensburg (U.S.A.), the Coadjutor of St. Hyacinthe and the Abbot of Oka. I will merely mention here that the Catholics of Manitoba at this time were making a strenuous fight to regain the educational rights of which they had been robbed by the infamous provincial legislation of 1890. The brunt of this struggle undoubtedly fell on the people of St. Mary's and the Immaculate Conception and they had valiant leadership in their parish priests—Fathers Langevin and Cherrier.

Father Langevin's successor at St. Mary's was Reverend Father Didace E. Guillet, O.M.I., who had had a distinguished career on the staff of the University of Ottawa. He was a man of conviction and vision, kind and affable in manner, compassionate to the poor, and a friend to all in trouble and sorrow. He came to Winnipeg in 1895 and he found St. Mary's Parish was growing by leaps and bounds. The church being too small to accommodate the people he enlarged and beautified it, and then he built a new presbytery which, with some alterations, is now the residence of the Archbishop and parochial clergy. In the same year he remodelled the old presbytery adapting it for the accommodation of poor Catholic children, and there was founded St. Joseph's Orphanage. In 1903 he left St. Mary's, having been appointed to Duluth.

It was during this period in January, 1899,

ST. MARY'S CATHEDRAL DIAMOND JUBILEE



MOST REV. ADELARD LANGEVIN, O.M.I., D.D.,
was parish priest of St. Mary's when he was appointed to
succeed Msgr. Taché as Archbishop of St. Boniface.

that the Sisters of Mercy came to Winnipeg. They rented a building at the corner of Broadway and Carlton Street and there commenced the work for unfortunate girls and women which later led to the building of the Misericordia Hospital on Sherbrooke Street and the Orphanage at St. Norbert.

Another important development of this time was the establishment of the Catholic Club which was opened in 1900 in rooms in the Commonwealth Block, corner Main and Market Streets, and for many years profoundly influenced the Catholic social life of Winnipeg.

When Father Guillet left Winnipeg, Father Charles Cahill was recalled from Kenora to fill the position of pastor of St. Mary's and in this capacity he spent a most fruitful term. Under his fostering care the spiritual and material affairs of the parish made great progress notwithstanding the terrible burden of the school legislation. In 1903, the present St. Mary's school was built, also in 1906 the Mortuary Chapel at the cemetery, the grounds of which

were improved and beautified. It must be mentioned here that property had been acquired facing on Portage Avenue near Sturgeon Creek for future cemetery needs. His term of office having expired, Father Cahill remained in St. Mary's for several years, and in 1911 was appointed Provincial of the Order of the Oblates of Mary Immaculate for Manitoba.

The next parish priest was Reverend Father D'Alton, O.M.I., who in 1908 came to this country from Holyhead, Wales. An Irishman born, Father D'Alton had spent a great part of his priestly life in Great Britain. When he arrived here he was dismayed at finding himself confronted by a difficult situation that had recently developed in the parish in connection with the land that had been acquired for cemetery purposes near Sturgeon Creek. The majority of the people objected strongly to the removal of the bodies from St. Mary's Cemetery in Fort Rouge to the new location, and some feeling was aroused, but it was finally settled to the general satisfaction by the sympathetic and diplo-



REV. DIDACE E. GUILLET, O.M.I.,
"was a man of conviction and vision, kind and
affable in manner, compassionate to the poor,
and a friend to all in trouble and sorrow."

ST. MARY'S CATHEDRAL DIAMOND JUBILEE

matic action of the new pastor. Father D'Alton was a priest of somewhat stern exterior, but with a heart of gold, and he spent himself during his pastorate for the spiritual upbuilding of the parish. When he left Winnipeg he went to Calgary where for three years he was parish priest, and from there he retired to the Oblate establishment in Texas.

During the periods covered by the pastorates of Fathers Cahill and D'Alton there were several events of important interest to the people of St. Mary's.

Very active agitation was started by St. Mary's parishioners in favour of doing something to relieve the Catholics of the intolerable school taxation. In 1903 a meeting was held and delegates were appointed to go to Ottawa to discuss the matter with the Papal Delegate and with the Dominion Premier, Sir Wilfrid Laurier. The delegates, T. D. Deegan and F. W. Russell, spent a week in Ottawa. They had several interviews with the Premier and Sir Charles Fitzpatrick, the result being that, with the approval of the Papal Delegate, Monsignor Sbarretti, a method of arranging a settlement was reached, but it ultimately came to nothing as the politicians at Ottawa defaulted in their part of the understanding.

Other items of interest were the laying of the cornerstone in 1906 of St. Boniface Cathedral; the building of Misericordia Hospital on Sherbrooke Street; a further division of the parish by the organization of St. Edward's parish with Father Woodcutter in charge; and in April, 1906, the introduction of the Knights of Columbus to Western Canada by the initiation of Winnipeg

their work in a house within the boundaries of St. Mary's parish, 373 William Avenue, but soon after acquired property at West Kildonan to which they transferred their operations.



REV. RICHARD M. D'ALTON, O.M.I.,

"was a priest of somewhat stern exterior, but with a heart of gold, and he spent himself during his pastorate for the spiritual upbuilding of the parish."

Then for a time Reverend Father Cahill, O. M.I., was recalled to the pastorate, and it was now that the minds of the people of St. Mary's turned definitely to thoughts of a new church in a better location. The rapid growth of Winnipeg and the development of business houses in the vicinity of the church site undoubtedly justified the belief that in a very short time the neighbourhood would be given over exclusively to shops and factories, and it was advisable, therefore, that provision should be made for moving the church and school to a residential district within the parish boundaries. It was quite evident too that more accommodation was needed for the rapidly increasing congregation and the time had come, it was felt, either to divide the parish and build another church further west, or to buy a suitable site on which to build a new church that would serve the parish for many years to come. There had for the past two or three years been considerable agitation in the parish and meetings had been held and delegations had waited on the Archbishop with petitions for what they considered was needed for the development of English-speaking Catholic parishes in Winnipeg. In judging of the action of those days, it is necessary to have a complete picture of the conditions. The parish as it then stood was absolutely out of debt, and notwithstanding the drain upon its resources by the financial results of the school legislation the whole plant of church, school, and house had been paid for with a considerable cash balance on hand. In addition to this the Knights of Columbus had been able to build and equip the Columbus Hall building on Smith Street and Graham Avenue and besides providing for their own needs had furnished excellent quarters for the Catholic Club. Real estate in Winnipeg was at the time



REV. CHARLES CAHILL, O.M.I.,

"Under his fostering care the spiritual and material affairs of the parish made great progress notwithstanding the terrible burden of the school legislation."

Council in which many of the important offices were held by St. Mary's parishioners.

It was in 1911 that the Sisters of the Good Shepherd came to Winnipeg. They commenced

ST. MARY'S CATHEDRAL DIAMOND JUBILEE

a liquid asset, and there was little doubt that the church holdings could be easily disposed of at a sum that would lavishly provide for a church and school organization—with presbytery — that would meet the present and prospective needs of the parish.

Anyone who can recall the optimistic feelings which prevailed in Winnipeg during the prosperous years before the outbreak of the war will easily understand how the good people of St. Mary's in 1911, 1912 and 1913 visioned the future, and it was in that spirit that a committee was elected by the parishioners to assist the parish priest in what now, in the light of subsequent results, seems to have been an over-ambitious undertaking. The members of this Committee were: N. Bawlf, J. K. Barrett, E. Cass, T. D. Deegan, Dr. James McKenty, T. Jobin, M. Rodney and F. W. Russell. This Committee met for the first time on the 14th of April, 1912, and organized by making the par-

ish priest, Father Cahill, chairman, and F. W. Russell, secretary.

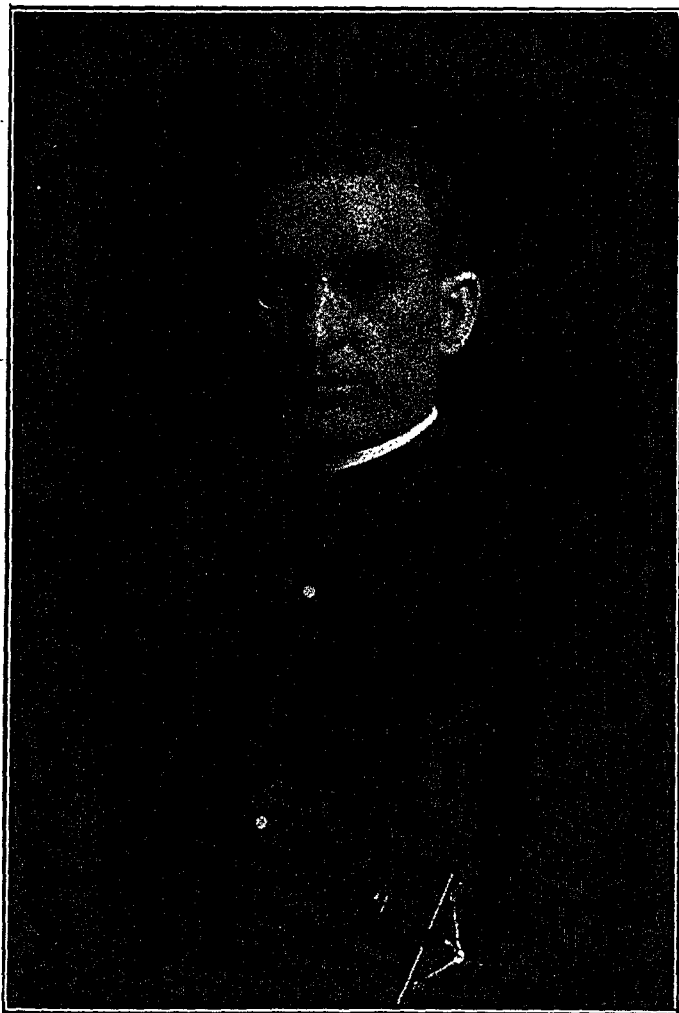
At this meeting, on motion of Mr. Deegan, seconded by Mr. Rodney, it was decided that Father Cahill should as soon as possible make all arrangements for the purchase of the Aikins property on Young Street and Broadway for a church site. On April 25th following, it was decided to buy the Taylor estate on Young Street and the Robinson house at the corner of Young and Broadway in order to facilitate the closing of Young Street which it was thought the plans would make necessary.

Indicating the optimism of the times, and the condition of St. Mary's finances, the Committee, at a meeting on the 31st of May, 1912, donated from the parish funds a sum of \$10,000 to be used for the purpose of providing a permanent home for the Catholic press, this generous motion, which was carried unanimously, being made by Mr. Rodney, seconded by Mr. J. K. Barrett.

No more meetings of the Committee took place until November, 1912, and on the 19th of that month, it was moved by Mr. Deegan, seconded by Mr. Jobin, and carried that eighty feet on Hargrave Street and 125 feet on Carlton Street adjoining St. Mary's school be purchased. It appears from this that it began to be thought it might be some time before the school would be moved. On the 3rd of January, 1913, it was decided to purchase an additional 100 feet on Broadway and then the Committee appears to have turned its attention to selling some property, for on motion of Mr. Deegan, seconded by Mr. Rodney, Father Cahill was empowered to sell if possible the Portage Avenue property. (This was the property that had been acquired for a cemetery, and there is no sign in the records that any offer was received for it after the committee decided to sell it.)

Then came a very significant proposition. Mr. Rodney moved that Father Cahill be authorized to offer the 230 feet on Hargrave Street and 230 feet on Carlton Street on which the church, house and other buildings were situated, at the best possible price—all offers to be submitted to the Committee before closing the deal. Mr. Deegan seconded the motion and it was carried.

This seemed to settle the fate of old St. Mary's and when the news became known in the parish there was sincere sorrow in the hearts of many old timers who were deeply attached to the church and the parish, and who still fervently hoped that something would happen to make the proposed change unnecessary and undesirable.



REVEREND WILLIAM PATTON, O.M.I.,

"was destined to be the last Oblate parish priest of St. Mary's."

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A further purchase of property was decided on at a meeting held in June, 1913, this being the apartment block at the corner of Spence and Broadway. Then on the 22nd of November it was reported that all the authorized purchases had been made and that the total investment amounted to three hundred and fifty thousand dollars and that a loan (The Holland Loan) could be arranged to take care of the total amount, and on motion of Mr. Deegan, seconded by Mr. Rodney, it was decided to complete the loan.

All the necessary property had now been acquired; the loan had been arranged, secured by a mortgage on the church site, the school site and some of the property on Young and Broadway, and at the annual meetings of the parishioners in 1913 and 1914, the feeling as to the future was quite buoyant, in fact at the meeting on the 28th of February, 1914, it was announced that work on the new church would probably commence that summer. Well, everyone knows that the Great War burst on the world in the first week of August, 1914, with disastrous effects to all nations and peoples, but nowhere more disastrous than to the plans of St. Mary's Parish, Winnipeg. There seems to be no doubt that if the war had not intervened the City of Winnipeg might have continued the era of prosperity which it was then enjoying, and if that had been the case, undoubtedly the plans for St. Mary's might have been carried out.

However, the world conflagration nipped the plan before it got properly started, and the Church Committee held a meeting on the 12th of November, 1915, to consider the situation. It was then found that the total debt of the parish on account of the property purchased was four hundred and seventeen thousand dollars—increased from the original amount by accrued interest and taxes. It was figured it would require sixteen thousand dollars a year above ordinary revenue to meet the cost of carrying the property, and under war-time conditions the parishioners could no more than meet the actual church expenses. This presented a difficult situation but at the same time all the property owned by the parish had been recently valued by competent appraisers at one million one hundred and fifty thousand dollars. The war had then lasted a year and it was reasoned that supposing it took four years for the city to come back to normal the parish would have to raise approximately about sixty-four thousand dollars which would bring all liabilities then to four hundred and eighty thousand dollars. This position was thoroughly discussed, the general feeling being that provided the war did not last too long the outlook was not overwhelming, as, with the coming of peace, Winnipeg would quickly recover, so what St. Mary's had to do was to take steps to tide over the interval. With this in view it was decided on motion of Mr. Rodney, seconded by Mr. Jobin, that the parish priest be authorized to

borrow from time to time sufficient money from the bank to pay interest, taxes, etc.

This practice was followed for the duration of the war. The parishioners, whose members had been considerably depleted by war services



REV. C. O'DWYER, O.M.I.,

"was a typical 'Soggarth Aroon', combining the heart of a mother with the heart of a priest."

overseas of the young and middle-aged men of the congregation, provided for the necessary church expenses, but whenever interest or taxes accrued they were paid for by loans at the bank. The interest had to be paid in guilders in Holland and towards the close of the war the rate of exchange became intolerable and the parish had to suspend for the time being the payment of interest. The bondholders refused a request to wait for their interest until exchange became more reasonable, and they threatened proceedings, but about that time a Dominion Order-in-Council was passed prohibiting the remittance of money to neutral countries, and this tided the parish over the difficulty for the time being. The net result, however, was, that by the end of 1918, at the close of Father Patton's pastorate, the total debt of the parish had reached approximately half a million dollars.

It must now be recorded that Rev. Father William Patton, O.M.I., who was destined to be the last Oblate parish priest of St. Mary's, had succeeded Father Cahill in July, 1913. Father Patton was an Irishman by birth, but he had lived on this side of the Atlantic for many years, had taught philosophy at Ottawa University, and was for a time Superior of the scholasticate of the Oblates of Mary Immaculate at Buffalo. Immediately prior to coming here he had been parish priest at McCook, Nebraska, and Superior of the Nebraska Missions. Whilst at St. Mary's he endeared himself to the parishioners by his breadth of judgment, his fine urbanity, his genuine kindness and his wonderful spiritual qualities, all of which rendered him a tower of

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strength to the Catholic cause in Winnipeg. During the time that Father Patton was pastor the parish was incorporated, the articles of incorporation providing for five trustees—the Archbishop, the Vicar-General, the parish priest and two laymen. The two laymen appointed were F. W. Russell and D. F. Coyle. At this time renewed efforts were made on behalf of the schools and a Committee was revived of which Dr. James McKenty was chairman, and F. W. Russell, secretary. This Committee waited on the City School Board asking them to agree to an arrangement similar to that which prevailed in Nova Scotia and New Brunswick under which the Catholic schools would come under the curriculum and general management of the School Board but with the proviso that the Board would rent the schools and set them apart for Catholic pupils with Catholic teachers. It was thought that the recently passed "Caldwell Amendments to the School Act" would permit and encourage such an arrangement, but the Masonic-Orange controlled trustees would not listen. There were some fairly warm interchanges at the meeting of the School Board.

When Father Patton left Winnipeg in 1918 he was appointed to the English-speaking Oblate parish at Edmonton, and a few years later his old parishioners at Winnipeg were heartbroken when the news came that he had met with a fatal accident at Rochester, Minnesota, where he had gone for medical treatment.

All those holy priests who have already been mentioned as presiding over St. Mary's Parish have now passed to their eternal reward, leaving behind them a sweet and wholesome memory amongst the parishioners they so faithfully served.

In their ministry they were ably supported by an extremely devoted body of assistants, all of them, of course, members of the Oblate Order. The first that naturally comes to the minds of all the old parishioners is Rev. Father O'Dwyer, who, as the Archbishop once said of him, was a "typical 'Soggarth Aroon'—combining the heart of a mother with the heart of a priest." Again, the old parishioners will never forget Father McCarthy, who served for many years as curate in the parish he actually started. A holy priest, he never tired of performing acts of charity in the parish, making friends with the poor and the distressed, visiting the sick, and carrying to them the consolations of religion. Father O'Donnell, who came here from Ireland in 1911, was loved by all the parishioners and was besides a winning preacher of missions. He is now in Scotland. Father Plourde laboured long and earnestly at St. Mary's, and is now living at the Sacred Heart Rectory. He supervises the Canadian Publishers Limited, from whose establishment the "Northwest Review" and other Catholic papers are issued. Father Labonté was a young priest of great zeal and ability; at the outbreak of the war he was appointed a military chaplain and was named for his devo-

tion to the care of the wounded on the field of battle. Father Nolan will be remembered for his eloquent sermons—he was really an orator—and he specially applied himself to the spread of a knowledge of church music amongst the parishioners. He almost succeeded in doing what appears to be impossible—that is to make a success of congregational singing at St. Mary's. He also served a period as military chaplain during the war; although a comparatively young man he died a few years ago.

I must now go back a few years. Archbishop Langevin had died on the 15th of June, 1915, and in December of that year the news was flashed from Rome of the creation of the archiepiscopal See of Winnipeg, with jurisdiction subject to the Holy See. This announcement was received with expressions of rejoicing by citizens of all classes and creeds in Winnipeg, and the widespread feeling of appreciation of the wonderful honor done the city of Winnipeg was intensified when it became known that the first archbishop of the new See was to be the Right Reverend Monsignor Sinnott, D.D., J.C.D., who, for many years, had been the Secretary of the Apostolic Delegation at Ottawa. The City Council certainly voiced the sentiments of practically the whole body of citizens when in meeting assembled it passed the following resolution:

"The City Council of Winnipeg desires to express its satisfaction and appreciation of the fact that Winnipeg has been created an archiepiscopal See of the Roman Catholic Church, and extends to Monsignor Sinnott a hearty welcome, and congratulations on his appointment as the first archbishop of Winnipeg."

The parishioners of St. Mary's sang a solemn Te Deum on the first Sunday in Advent after the reading of the happy message from the pulpit.

Msgr. Sinnott was consecrated Archbishop of Winnipeg in the chapel of the Delegation at Ottawa by His Excellency, the Papal Delegate on the 21st of September, 1916, and he arrived in Winnipeg on the 23rd of December, 1916. The solemn ceremony of the enthronement of the new Archbishop took place in St. Mary's on the following day, Sunday, the 24th of December. On this, the most solemn and impressive ceremony ever witnessed in St. Mary's, High Mass was sung by the Most Reverend Msgr. Stagni, Apostolic Delegate, with Archbishop Sinnott at the Throne. Following the Mass the ceremony of the Enthronement took place with the investing of the new Archbishop with the pallium by Msgr. Stagni, thus conferring on him the plenitude of Episcopal Authority.

After these ceremonies, addresses were read to the new Archbishop in both English and French, the former by Mr. J. K. Barrett, of St. Mary's, and the latter by Mr. J. Collon, of the Sacred Heart parish. To both of these Archbishop Sinnott feelingly replied.

When the Archbishop had reached Winnipeg

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all civic receptions or other public demonstrations which the people of Winnipeg wished to tender him were dispensed with at his request. He urged that all external expressions of that nature be waived during the sad days of the war, and on his arrival he drove straight from the railway station to the residence he had secured on Kennedy Street. He lived there for two years. St. Mary's being designated the pro-Cathedral, but in December, 1918, he took over the parish of St. Mary's and in an inaugural address delivered to the parishioners at Mass on Sunday, the 8th of December, he fully explained the recent changes made in the parochial life of the parish.

"For over forty years," he said, "the parish has been in charge of the Oblate Fathers but now and henceforth that charge reverted to secular priests. It is right and natural that pangs of regret should be felt at the severance of so old and valued a connection. Only the oldest members of the congregation can recall the early days of St. Mary's parish and the zeal and sacrifice which marked the ministrations of the priests of these days. Dim and indistinct those recollections might be, but they are enshrined as hallowed memories in the hearts of the faithful, a monument more enduring than any of marble or of bronze. Fifty years nearly have passed since the humble beginnings of the parish, fifty years made beautiful by the unbroken continuity of a devoted priesthood."



RT. REV. J. J. BLAIR, D.P., V.G.,
now President of the Catholic Church Extension Society of
Canada, was closely associated with St. Mary's after the
Secular clergy took over the parochial work.

Speaking of the late occupants of the presbytery, His Grace paid glowing tribute to the merits of the Oblate Fathers who had just resigned their connection with the parish. With-

out making invidious distinction he felt that his hearers would be disappointed were he not to give special expression of his appreciation of the rare qualities of Father Patton and Father O'Dwyer. He then proceeded to explain the



REV. JOHN DUTTON,

"was not destined to remain long in his important charge. A few weeks after assuming it, he succumbed to the dread epidemic which was then ravaging North America."

reasons which prompted him to take the direction of St. Mary's into his own hands at the present juncture. He was effecting the change in pursuance of a right expressly given him by the Most August authority of the Holy See to select from all the Catholic churches of Winnipeg the church which he considered most suitable for a Cathedral. He then solemnly declared St. Mary's to be a Cathedral church from that day, invested with all the privileges and dignities appertaining to a Cathedral. The feast of "the Holy Name of Mary" was declared by His Grace to be henceforth the patronal feast of the Cathedral, to be observed with special solemnity in all the churches throughout the Archdiocese, and he stated his intention of placing in the Cathedral a statue of Our Lady under the title of "Our Mother of Prompt Help."

The Secular-clergy then took over the parochial work and Father John Dutton was named by His Grace, parish priest, with Father J. S. Smith as assistant. Msgr. Blair, who had for some time been Vicar-General and Chancellor of the Archdiocese, took up his residence at the rectory.

Father Dutton, the new rector, was an Iowa boy by birth but he had lived most of his life in Western Canada. He was a student of St. Boniface College, graduated at the head of his class and shortly afterwards repaired to Rochester, New York, where he continued his studies in Theology. After a successful course there he entered the Catholic Mission House connected with the Catholic University, and

upon completion of his studies there he was ordained at Regina by His Grace, Archbishop Mathieu. He was then for three years a member of the staff of clergy at St. Mary's parish, Toronto. Father Dutton was not destined to remain long in his important charge at Winnipeg. A few weeks after assuming it, he went to Regina to attend his brother, who was ill with influenza, and there on the 23rd of January, 1919, he himself succumbed to the dread epidemic which was then ravaging North America. St. Mary's church with all other churches in the city had been closed on account of the epidemic by order of the Health Authorities from October 13th till November 24th, 1918, so Father Dutton met his death in the aftermath of the epidemic in the thirty-first year of his age and the fourth of his priesthood. He was buried in Regina from the Holy Rosary Cathedral, Archbishop Sinnott preaching the funeral sermon.

On Sunday, the 12th of January, 1919, a meeting of the men of St. Mary's parish was held in the school hall, His Grace, the Archbishop, presiding. Before commencing the business of the meeting, which was called to discuss the financial affairs of the parish, His Grace explained a few matters:

1. He read the copy of a letter he had written to Arnold Gilissen, of Holland, representative of the bondholders, asking for the elimination of the clause in the mortgage of St. Mary's property calling for the erection of a three hundred thousand dollar church on the new site on Broadway, on the condition that he would personally take charge of St. Mary's parish, pay at once the overdue interest and see to it that future payments would be promptly made as they came due. He further promised to pay annually fifteen thousand dollars of the principal on the bonds, the first payment to be made at the second payment of interest after the signing of the Peace Treaty.

He then read Mr. Gilissen's letter in reply and afterwards the minutes of the meeting of the bondholders in Holland at which it was decided to meet the wishes of the Archbishop and eliminate the clause in question.

2. His Grace presented the financial condition of the parish, read the report of the Oblate Fathers for eleven months, gave a statement of the amount of taxes since paid, the amount of debt outstanding, and spoke of the interest payment that would be due on the 1st February, and wondered how funds would be found to meet it.

The Archbishop then said, "I have a proposition to make to you but I want you first to elect a parish committee. The function of this committee is to assist not only in an advisory capacity but also in an administrative capacity in conducting the affairs of the parish. We do not want figure-heads for the purpose of multiplying scapegoats to cloak over or excuse the faults and mistakes of the administration, but

we want a body of active, energetic men who will give their talents and their time to the parish and who will take upon themselves a large share of the responsibility in putting the finances of the parish on a sound basis. We have nothing to conceal, we seek only the welfare and prosperity of the parish. You contribute to the support of your pastors and your church, and we want you to know how your money is being foolishly wasted or wisely expended, as the case may be. In this age of democracy, we want a democratic administration in which you will be represented by men of your own choice, whom you can praise or blame as the facts warrant. I say men of your own choice, because I want you to feel and to be perfectly free in their selection. I only ask you to make a wise selection by taking only the best men, because there is ahead of us one of the toughest problems that a body of men ever set themselves to solve. It is not so much an honour as a charge, but a noble charge, which no man should refuse if he wishes to cooperate by what is best in him for the promotion of religion. You all love St. Mary's—I know I love it. It is not a thing of great architectural beauty but it is a fine old structure that appeals to every sense of devotion and love that we have within us. It is consecrated to God—consecrated with all the rites and ceremonies of the church—it is holy ground and it would be an awful pity to see it go under the auctioneer's hammer. And yet that is where it will go if we are not prepared to put forth every ounce of effort we possess. Every man, woman and child must make a sacrifice, and no mean personal sacrifice, if this calamity is to be avoided. I expect then that no man will refuse the burden either of serving on the committee or doing any other service which he may be called upon to do.

"The number of the committee will be fifteen—five of them to be renewable every year at a meeting held on this Sunday—namely, the Sunday within the Octave of the Epiphany. Of the fifteen elected today the first five will be for three years, the second five for two years, and the third five for one year. On the Committee to be elected I want to appoint two members or rather I urge their appointment on you. I refer to the men who are members of the parochial Corporation, namely, Messrs. Russell and Coyle.

"I have made the Committee large so that it may be divided into sub-committees to look after various phases of the work—for instance, a sub-committee for the schools; a sub-committee for the cemetery; a sub-committee for the real estate which the parish owns, etc. There is a lot of work to be done, plenty to go around among a large number.

"Now you are perfectly free to elect whom you will. Don't forget the young men. My own opinion is that at least one-third if not one-half of the committee should be composed of young men. The matter now rests in your hands."

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The purpose, and the power, and the plan of the committee having in these clear and explicit terms been stated by His Grace, the meeting then elected the Committee as follows:

For three years—F. W. Russell, D. F. Coyle, F. Jobin, J. Q. Gallagher and A. K. Dysart.

For two years—R. Patterson, Alexander McDonald, D. Mulligan, L. Billyard and D. Coughlin.

For one year—R. C. McPhillips, M. McManus, J. Bouey, J. T. Trotter and H. Conlin.

After the committee had been elected the Archbishop announced that he had a suggestion to make and that was they should try to find a practical way of meeting the financial situation. It would obviously be necessary to devise a plan for regular contributions to a church debt fund, and after some discussion it was decided that the parishioners should each pledge themselves to a payment on this account of one day's pay or income per month. This proposition was approved with enthusiasm by the meeting.

The first meeting of the committee was held at the rectory on the 12th of January, 1919, when A. K. Dysart was elected chairman and F. W. Russell, secretary. From then on the committee held regular meetings, going through the business affairs of the parish from every angle. Expert valuations of all the church properties were obtained and the assessments checked. It was found that the actual total assessment of the properties was \$535,130.00—this including the church and school sites with buildings; the property that had been acquired on Broad-

a great amount of time to the study of every consideration affecting the property, such as insurance on buildings, the rental paid by tenants of houses on the purchased property. School matters engaged the attention of the Committee, His Grace pointing to the fact that



RT. REV. T. W. MORTON, P.A.

"was honored by the pope for the high recognition which his learning and ability had brought among Catholics and non-Catholics."

public school taxes were charged on the parish school property, and Mr. Dysart, on investigation, reported that it appeared the school land and buildings should be exempt from taxation under the provisions regarding free schools in the city charter. The pledge cards, it was reported, were being willingly signed by the parishioners, who, as a whole, were loyally supporting the suggested method of one day's income per month.

Then, on the morning of March 18th, 1919, the parishioners were shocked at hearing that a serious fire in the night had for a time threatened the complete destruction of the church but they were somewhat relieved when they learned that this had been averted, although considerable damage had been done to the sacred edifice.

It was at midnight of March 17th that this mysterious fire broke out in the basement of the Cathedral and before the Fire Brigade could reach the building the flames had spread to the Sanctuary, breaking out through the roof, and then ran along to the tower which was saved only by skillful work of the firemen, and the fire was confined to the point where it started. The Sanctuary was gutted but the altar was miraculously spared, giving little evidence of having passed through a fire. The damage was estimated at thirty thousand dollars. The Blessed Sacrament was removed by Father Smith, who, with Father Doyle, a visiting priest, carried the Sacred Host to a place of safety, not



REV. F. G. MacGREGOR.

"served the people of St. Mary's as their pastor for about fourteen months."

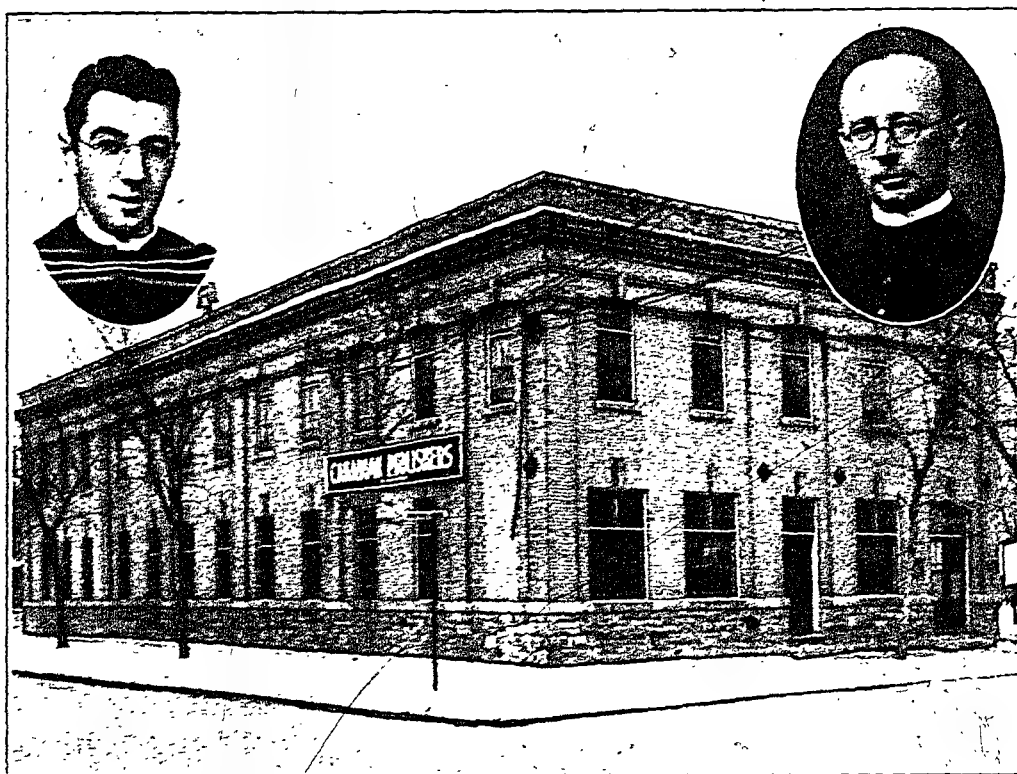
way, Spence and Young Streets, and the old and new cemetery sites. The liabilities, including the Holland bond issue, note at the bank, some unpaid purchase prices and sundry items, amounted to \$484,689.75. The Committee gave

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without danger to their lives. Fire and water destroyed many precious vestments, and caused damage to stained-glass windows in the sanctuary, some of which were of memorial worth apart from their intrinsic value. A mission was being preached at St. Mary's at the time and it was quickly arranged that church services would be held for the time being in the school hall, while steps would at once be taken for temporary repairs to make the church available for divine service. It was arranged with a contractor to put up the necessary temporary

ated, the outside, including the steeple, was repainted.

Many of the parishioners hastened with generous assistance to refurnish the sanctuary. Mr. and Mrs. Patrick Shea gave a new Communion rail which runs across the whole front of the church, enclosing the two side-altars. It is of quartered oak and a fit ornament for the finest church in the land. A dado, seven feet high, also of quartered oak, was placed around the walls of the sanctuary, and the children of St. Mary's School contributed sufficient to



"Indicating the optimism of the times and the condition of St. Mary's finances, the committee, at a meeting on the 31st of May, 1912, donated from the parish funds a sum of \$10,000.00 to be used for the purpose of providing a permanent home for the Catholic Press."—Left insert, Rev. J. MacIsaac, D.D., present editor of the Northwest Review; Right insert, Rev. J. O. Plourde, O.M.I., manager of the Canadian Publishers Limited, home of the Catholic Press.

wall to screen off the damaged sanctuary, that a temporary altar would be placed and the heating and lighting attended to. To complete the story of the fire—it was not until August that plans were adopted for restoring the building. His Grace then reported that the total amount they would receive from the insurance companies was twenty-eight thousand dollars, and this being settled, it was decided to go ahead with the reconstruction.

The contract was awarded to a member of the parish, Mr. Martin Kelly, on a percentage basis, and the plan was to restore the Cathedral with a few minor changes to exactly its condition before the fire. The work was well done, the interior of the body of the church was redecor-

erect the Episcopal throne and buy one of the Candelabra angels. Mr. and Mrs. J. J. Carolan gave the other angel, whilst the Misses M. and K. Byrne replaced the statue of the Blessed Virgin in the niche above the altar. The new sanctuary lamp was the gift of the late Mr. John Manion. Many other parishioners contributed substantial sums, so that in the end St. Mary's had much more a Cathedral aspect than it had before the fire.

In September, 1919, Father F. J. MacGregor came to Winnipeg from the East to take the position of parish priest which had been vacant since the death of Father Dutton, and the following month there arrived a distinguished priest from England who became a member of

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the staff of the Cathedral Clergy and was to prove a great asset to the Catholic cause in Winnipeg. This was Reverend Father Morton.

Father McGregor served the people of St. Mary's as their pastor for about fourteen months. He was devout, active and energetic in parish affairs and took special interest in the parochial activities, especially those for young people.

On his retirement Father Morton was inducted as the Cathedral Rector. He had had a distinguished career before coming here. Ordained in 1904, he was rector for some time of St. Nicholas' parish, Bristol, England. He held the degrees of B.Sc. London, F.R.Ph.S., F.R.A.S., and for many years in Winnipeg, until his retirement in 1934, he was in constant demand by learned and scientific societies, and by social organizations, the announcement that he was to speak or lecture at a gathering always attracted large audiences and his addresses were given prominent space in the public press. On February 27th, 1927, the Archbishop announced that the Pope had conferred on Father Morton the title of Prothonotary Apostolic, — the highest honour granted to clergy by His Holiness. The Papal Brief said that the distinction had been conferred in recognition of faithful service over a long period, and for the high recognition which his learning and ability had brought among Catholics and non-Catholics. Monsignor Morton retired in 1934, and is now living at Champion Tower, Camp Morton—much missed in the city, not only by the people of St. Mary's, but by hosts of others who had learned to love, admire and reverence him.

To come back in the history of the progress of parish affairs at the hands of the Committee.

In the fall of 1919, His Grace made an official visit to Rome and whilst in Europe dealt with some matters of great importance to the Cathedral parish. At a special meeting convened on the 19th of May, 1920, to welcome the Archbishop home, he reported that at Rome a difficult question had been settled regarding title to a valuable property facing on Carlton and Hargrave Streets north of the Church—this property would be restored to the parish. He had proposed to the bondholders that the parish would be given the right to dispose of any of the mortgaged property at its assessed value the amount realized to be paid in redemption of bonds.

It was in June, 1920, that His Grace purchased the property on the shores of Lake Winnipeg on which has since been developed the summer playground of the Catholics of Winnipeg, and which is widely known as Camp Morton. Although not a parochial undertaking the pioneers of this movement under the leadership of the Archbishop and Monsignor Morton were all parishioners of St. Mary's.

During 1920 further progress was made towards getting the parish out of its difficulties. At the annual meeting of the parishioners held

in January, 1921, His Grace was able to congratulate the people on the fact that since 1918 the debt had been reduced by sixty-seven thousand dollars. At this meeting the women of the parish were particularly thanked for services of a very practical nature specially in connection with the furnishings and adornments of the rectory by the Christian Mothers' Confraternity.

Matters continued normally for some time and in July, 1922, Monsignor Blair, the Vicar-General, spoke to the Committee of the need of providing accommodation for neglected Catholic children under five years of age, His Grace having been approached on this point by a delegation of the Children's Aid Society headed by Mrs. F. W. Russell: several members of St. Mary's and other Catholic parishes were and are active directors of this society. The Archbishop proposed that the building on Carlton Street which was then occupied by the teaching sisters of the Holy Names be sold to the Archiepiscopal Corporation for child-caring purposes, and that the house adjoining the school property on St. Mary's avenue be enlarged for the accommodation of the teaching sisters. It was moved, seconded and carried that the frontage on Carlton Street, north of the Church site, 120 feet and approximately 130 feet in depth with the building thereon be offered to the Archiepiscopal Corporation for \$36,000.00, and that the Sisters' residence be enlarged at a cost of about \$10,000. At the next meeting on the 1st of September, 1922, His Grace said he would buy the property from the parish for the sum of \$30,000.00, and that any time within a period of five years, should the parish wish to regain the property, he would sell it back to them at the same price, plus six percent interest. This offer was accepted by the Committee and contracts were immediately let for the necessary work to the sisters' residence. This was brought about the commencement of the wonderful work which has ever since been carried on at Providence Shelter, and it also resulted in the completion of St. Mary's Convent as it at present exists on the lot adjoining the school site.

It was in October, 1923, that the Sisters of Providence on the invitation of His Grace, the Archbishop, commenced their great undertaking of taking care of neglected Catholic children under five years of age in this building which was originally the first St. Mary's church. Although this is not a parochial undertaking it has ever had the special support of the people of the parish.

In June, 1923, His Grace called the attention of the Committee to the fact that it would be necessary to take immediate action regarding the debt of the parish. The total debt then was \$377,000.00—\$27,000.00 to the Bank of Hamilton and \$350,000.00 to the bondholders in Holland. The bonds would mature the coming February and they must either be paid or extended. The first alternative was impossible so the chairman

of the Committee, Mr. A. K. Dysart, prepared a letter notifying the bondholders that a representative of the parish would visit them at an early date to arrange an extension of the mortgage for ten years and the issuing of new bonds. Monsignor Blair then proceeded to Holland and completed this arrangement.

During 1924, 1925 and 1926 the parish records show that the financial difficulties were, on account of the general business decline in the city, becoming more and more difficult. One specific result was that the St. Charles property on which taxes had accumulated to the amount of about one hundred and fifty dollars per acre had been sold for taxes, the committee having decided that, considering the outlook, the parish might have to give up this property. Efforts were made to secure purchasers for other holdings of the parish, not required for church or school purposes, but without success, as the real estate situation in Winnipeg was rapidly becoming hopeless.

Notwithstanding the difficulties of the times, His Grace, ever solicitous about the education of youth, founded St. Paul's High School and College in the early summer of 1926, when he purchased suitable property on Selkirk Avenue and entrusted the enterprise to the Oblate Fathers.

Another very important work of 1926 was the opening of the Catholic Women's Hostel at 62 Hargrave Street under the Sisters of Service in April of that year.

The development of the College and of the hostel will be further considered in special chapters later on.

At the annual meeting of parishioners in January, 1928, the actions of the Committee up to date were approved and it was resolved to pay no more on the St. Charles land but that, with His Grace's approval, it be abandoned.

There was a surplus each year in the actual church accounts and at the annual meeting in January, 1929, it was decided that for the present this surplus should be put into a sinking fund to be used in future to the best advantage.

At this meeting it was reported that to carry the property that had been acquired was daily becoming more difficult as the receipts from the rented portions of the acquired properties were decreasing whilst there was a steady increase in taxes and a falling off in general church revenue. The advisability of continuing to try to carry a lot of the property was discussed but it was decided for the time being to do nothing definite.

An interesting and illuminating point was disclosed when considering the financial statement at the annual meeting in January, 1930, namely, that whilst under church law the Archbishop was entitled to one-third of the gross revenue of the Cathedral parish His Grace had not only forgone this income but he had actually that year contributed twenty-seven hundred dollars towards administration and church debt.

In addition to this the clergy attached to the parish had contributed their total Easter and Christmas offerings amounting to three thousand two hundred and eighty-three dollars to the general funds of the parish.

In 1931 and 1932 financial conditions rapidly grew worse, no doubt through the development of the general depression that then prevailed, and it was decided that Monsignor Morton should be requested to proceed to Holland and explain the position to the bondholders, making it clear to them that it would be quite impossible for the parish to pay any more interest but that we would try from time to time to pay something on the principal.

The Sisters of the Precious Blood had come to Winnipeg on the most cordial invitation of the Archbishop, taking possession of their present site, 426 Assiniboine Avenue, on October 2nd, 1930. The Monastery which bears the beautiful title of "Christ, the King," was officially opened by His Grace on the Feast-Day, October 26th, 1930.

In December 1932, the Archbishop notified the city school board that the Parochial schools of the city would not reopen after the Christmas holidays and that they would, therefore, be faced with the necessity of providing accommodation in the public schools for the twenty-five hundred children who had been attending the parochial schools. It seemed quite impossible at the time, to carry the financial burden of the school in St. Mary's parish any longer, and, of course, it was the same in all the other parishes, so reluctantly and with intense sorrow, it was felt that the struggle the people had made for over forty years to give the children a real education, according to Catholic ideals and principles, could no longer be sustained. When this became known in the city it brought a wonderful uprising of the people in behalf of maintaining their schools, and monster delegations from all the parishes in the city waited on His Grace, sympathizing with him in the unfortunate circumstances that had made his action necessary, but pledging themselves to make renewed sacrifices for the support of the schools if another effort could be made to keep them open. His Grace yielded to the loving and devoted representations made by his people, and announced that in response to their overwhelming desire and their generous promises the schools would be opened as usual after the holidays. There was a tremendous feeling of joy and gratitude amongst the people of St. Mary's when this was made known, but at the same time they realized that it was going to be difficult to raise the seven or eight thousand dollars required to meet the minimum annual cost of the school. As one means of meeting this difficulty a Monster Bazaar was held and it produced the magnificent sum of something like ten thousand dollars which relieved the situation for the time being so far as the maintenance of the school was concerned. His Grace warmly eulogized the

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spirit of devotion to Catholic education which this incident evoked, and assured the people that the sacrifices they would continue to make for this holy cause would bring down the blessings of God on all their affairs.

The parishioners at their annual meeting on the 19th of February, 1933, passed the following comprehensive resolution regarding the school incident and the negotiations with the bondholders to date:

"Whereas the financial difficulties in which St. Mary's Parish finds itself calls for some definite statement of policy the parishioners of the parish in annual meeting assembled this 19th day of February, 1933, hereby declare and resolve as follows:

"1. That the action of His Grace, our Archbishop, in closing our parochial school (along with other parochial schools of the city) even without consulting our parish committee or any member thereof was fully justified by the state of the parish finances.

"2. That His Grace's subsequent action in re-opening our school on the petition of a large number of our parishioners and his promise to continue operating the school for so long as it can be financed from sources outside our usual or regular or parish revenues be and is hereby approved.

"3. That the bazaar now being prepared for the purpose of financing our schools ought to be supported and assisted by the parishioners.

"4. That the action of the parish committee and the trustees in giving formal notice to our bondholders in Holland of our present inability to make any further payments on the bonds, and in suggesting that the bondholders resort to their mortgage securities for their claim, be and the same is likewise approved.

"5. That inasmuch as the parish has, during the past two years, borrowed from the Canadian Bank of Commerce in Winnipeg a net total of twenty-seven thousand dollars, and has paid this money to the bondholders, who have thus received payments which but for the bank they would not have received, and inasmuch as the bank declines to make any further advances, and demands repayment of the advances already made; and inasmuch as we parishioners think that the bank ought to be paid off before any further payments are made to the bondholders,

Now THEREFORE WE AUTHORIZE AND DIRECT that all future special collections be applied exclusively on our bank indebtedness till the same is fully paid and discharged, and that thereafter our bond indebtedness be restored to its proper place in our consideration."

Monsignor Morton spent several months in Europe negotiating with the bondholders, and on his return to Winnipeg he made a full report to the church Committee at a meeting held on the 6th of September, 1933, with R. C. McPhillips presiding, Justice Dysart, who had been

chairman of the Committee since its inception, having found it necessary to resign the office.

Monsignor Morton gave a complete account of the proceedings of the meeting in Holland at which he had explained to the bondholders the condition of St. Mary's parish. Since his return the bondholders had sent, through the Royal Trust Company, a proposal which must now be considered. They proposed that the parish should be released from the payment of the principal due first of February, 1934, and that the loan be extended for ten years; from the 1st of February, 1933, for two years the bonds to be income bonds, the amount paid each year to be subject to the approval of the Royal Trust Company: the coupons due 1st of February, 1933, to be paid before August 1st, 1934, in Dutch currency; the parish to pledge itself to keep the real estate in good condition and to pay all taxes; as long as this loan is unpaid the parish to pay no other debts unless the bondholders receive the same percentage; the real estate not to be mortgaged if not already mortgaged; the Royal Trust Company in consultation with the Dutch Committee to sell any part of the mortgaged property that is not necessary to the parish and the money derived to be used to redeem the debt in the way decided by the Dutch Committee.

The Committee thanked Monsignor Morton for the masterly way in which he had represented the case of the parish to the bondholders.

Monsignor Morton advised the meeting that the Royal Trust Company (local agents for the bondholders) would like to meet the parish Committee in order that they might be in a position to advise their principals before the date of their next meeting to be held in Holland on the 25th of October, 1933.

Accordingly, the Committee met Mr. Vale, of the Royal Trust Company, on the 22nd of September, 1933. He wished to know what proposition the parish had to make. He submitted that the bondholders had, at law, an action for foreclosure, an action for judgment or could enter into possession. After a full discussion the following important resolution was passed on the motion of D. F. Coyle, seconded by T. Kavanagh: "That the Committee of St. Mary's Parish, Winnipeg, having given full consideration at the meetings held on September 6th and September 22nd, to the proposition of bondholders, received through the Royal Trust Company, August 11th, regret that they cannot comply with the terms of the proposal, as they feel that it would be dishonest to promise what they know is impossible to perform."

This resolution was approved at a meeting of the Trustees of the Parish Corporation, and was conveyed to the Royal Trust Company for transmission to the bondholders in Holland.

At a meeting of the committee on the 4th of February, 1934, it was decided that the taxes for 1933 on the church, school and other property be not paid until after the result was received

of the bondholders' meeting in Holland, which it was understood, had been called for April 24th, 1934, and this was approved at the annual meeting of the parish held on the 24th of February, 1934. Mr. W. English was at this time elected chairman of the Committee.

The rest of the year negotiations continued and the parishioners were in suspense, and then on the 19th of January, 1935, began the series of steps which were finally to lead to a wonderful solution of the whole financial difficulty and relieve the anxiety of the people regarding the future of the church, school and house. A meeting of the Committee held on this date was attended by His Grace, the Archbishop, and by Reverend Dr. J. E. Cahill, who recounted the recent negotiations with the representatives of the bondholders and the progress made. The members of the Committee welcomed the assistance of Dr. Cahill who had been for some time a member of the clergy-staff of St. Mary's and was loved and admired by all the parishioners who saw in him a devoted priest and at the same time a very wonderful administrator. For a few years he had been absent from the parish having been loaned by the Archbishop of Winnipeg to the Archdiocese of Regina to assist Monsignor McGuigan in bringing order out of the chaos in which he had found his archdiocese. It was well known that Dr. Cahill had accomplished wonders at Regina, and the St. Mary's Committee were now delighted to learn that they were to have his assistance in working out the final details of their problems. The Committee having fully discussed the situation as presented by His Grace and Dr. Cahill, on motion of D. F. Coyle, seconded by J. D. Donoghue, unanimously passed the following resolution: "That we renew an offer made by the Archbishop to the Bondholders two years ago, namely, one hundred and thirty-three thousand dollars, with interest at two and one-half percent; new bonds to be issued for that amount repayable in Canadian currency at Winnipeg ten years after the acceptance of this offer by the bondholders; that the Archiepiscopal Corporation of Winnipeg give its unconditional guarantee of these new bonds; all covenants under the present mortgage to be released; the interest on the bonds to be payable half yearly from the date of acceptance of this offer."

At a meeting of the committee held a week later, on the 26th of January, 1935, His Grace reported that he had submitted to the Royal Trust Company and to their solicitor, Mr. Loftus, of Aikins, Loftus and Company, the proposal agreed upon at the meeting of the 19th of January, but he had now received a letter dated the 25th of January from Mr. Loftus who said he did not think the proposal would be acceptable but his firm would be prepared to submit to the bondholders for approval a proposition as follows:

1. A cash payment of one hundred and eight thousand dollars.

2. The parish to transfer to a trustee for the bondholders all the property in the mortgage, except the church, the rectory, the school, Providence Shelter and other property on the church site.

3. The parish to transfer to the trustee certain property not specifically mortgaged on Carlton, Spence and Young Streets.

After a lengthy discussion T. Kavanagh moved that the church Committee recommend His Grace to make a proposal for a full and final settlement with the bondholders in Holland in accordance with the terms set out in the letter of Messrs. Aikins & Company to the Archbishop dated the 25th of January, 1935. R. M. Thomas seconded the motion and it was unanimously carried.

On the 1st of September, 1935, Reverend Dr. J. E. Cahill was appointed pastor in succession to Rt. Reverend Monsignor Morton, retired. The veneration in which Dr. Cahill is held by the people of St. Mary's has already been explained. The news that he was made rector was acclaimed by the parishioners and by the clergy and he entered on the duties of his office assured of the support of the people in completing the final steps necessary for the rehabilitation of the Parish and the Church. About this time announcement was made that Dr. Cahill had been made a Dean by His Grace.

The Very Reverend J. E. Cahill, D.D., was born at Slocan City, British Columbia, on the 2nd of March, 1899, and is the first western born priest to be Pastor of St. Mary's. After a successful course at St. Joseph's University, New Brunswick, where he gained the B. A. degree in 1921, he entered Holy Heart Seminary, Halifax, and was ordained there by the Most Rev. E. J. McCarthy, D.D., Archbishop of Halifax, on the 28th of June, 1925. He then proceeded to the Canadian College at Rome where he continued his studies for two years, graduating with the Doctorate of Sacred Theology, Angelico University, in 1927. Coming then to Winnipeg he was made a member of the Faculty of St. Paul's College here from September 1st, 1927, to June, 1929, when he came to St. Mary's and was Secretary to Archbishop Sinnott and Chancellor of the Archdiocese of Winnipeg, August, 1929 to September, 1931. Concurrent posts he held during this period were Director of Camp Morton, four years, 1928 to 1931 inclusively; Pastor of Virden, Manitoba, September 28th, 1930, to June 28th, 1931; and Acting Pastor of St. Patrick's, Winnipeg, November 1st, 1930, to June 28th, 1931. As already recorded he then spent some time at Regina, being Treasurer of the Regina Archdiocese, September, 1931 to September, 1935, and Chancellor of the Archdiocese, July, 1932, to September, 1935, holding at the same time the concurrent post of Pastor of St. Stephen's Hungarian Parish, Regina, from January, 1934, to September, 1935. He then returned to St. Mary's, Winnipeg. It will be seen from the above that although still a young

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man Dr. Cahill, brought to his Pastorate here a wealth of experience both in the spiritual and administrative departments of parochial and diocesan affairs, and the value of this was quickly recognized by his new parishioners in the rapidity with which a satisfactory settlement of parochial difficulties developed after his arrival here.

At a meeting of the Committee held on the 6th of October, 1935, the Chairman, W. English, retired on account of removal from the parish, and J. J. McDonald was appointed in his place. Very Reverend Dr. Cahill reported that the Royal Trust Company had received word that the bondholders in Holland had accepted the proposal of the parish for a full and final settlement. This had meant a cash payment of one hundred and eight thousand dollars and the surrender to the bondholders of the outlying property of the Parish. He had been to Toronto and had secured a loan from the Bank of Commerce of one hundred thousand dollars for six months at five and one-half percent; and he had borrowed an additional sum of eight thousand dollars from private sources in the east, at five percent. The payment of the Bank of Commerce note in six months might seem to require serious consideration but he had an understanding that if necessary it could be extended. He also reported that the church building needed extensive repairs both inside and out. The underpinning of the eastern wall must be at once undertaken and be estimated that this might cost three thousand dollars. The parishioners would be glad to know that this would not mean borrowing more money because some years ago the Archbishop had commenced the establishment of a sinking fund which now amounted to sufficient to pay the taxes that had been allowed to accumulate on the church and school property, and to meet the cost of the necessary repairs to the Hargrave Street wall.

On the motion of J. E. St. Pierre, seconded by W. Dwyer, the arrangements with the Bank of Commerce and with private parties were approved, and it was further resolved on motion of W. Dwyer, seconded by E. P. Choinière, that the necessary repairs to the east wall be proceeded with.

At a further meeting of the committee on the 20th of October, 1935, Very Rev. Dr. Cahill reported that since the last meeting he had received several tenders for the repairs to the wall and after considering all the applications he had let the contract to Messrs. McBain and Jack with the understanding that a parishioner, Mr. Martin Kelly, would be in charge of the work. This job would cost about one thousand dollars less than had been expected and this saving would enable them to go on with the interior decorating. On the motion of T. Kavanagh, seconded by L. W. Cather, the letting of the contract was approved. Dr. Cahill then made the pleasing announcement that the pre-

vious day, the 19th of October, 1935, had been a red-letter day in the Parish inasmuch as the arrangements with the bondholders had been completed and the mortgage on the church property which had weighed them down for so many years had been paid off and discharged. They now had, however, a note at six months for one hundred thousand dollars at five and one-half percent at the bank and they must be prepared for that. He had a plan to suggest which has been very successful in many parts of the United States. This was to invite parishioners who might have deposits in banks drawing, perhaps, returns of not more than two percent interest, to loan the money to the parish on notes at four percent, signed by the Archbishopal authorities and the Church Committee, thereby gaining two percent for themselves and saving the parish one and one-half percent. He read literature on this plan he had received from Portland, Oregon. After a full discussion, it was moved by P. J. Collison, seconded by E. P. Choinière, that this method of re-financing the loan be tried out. The motion was carried and the following committee was named to put it into effect:

J. J. McDonald, E. G. Cass, F. J. Tonkin, Justice Dysart, D. F. Coyle, R. M. Thomas, P. J. Collison, J. H. Bourgouin and F. W. Russell.

A meeting of this committee was held and it was decided that the loans from parishioners should be for five years or ten years, interest payable half yearly, and it was arranged that the Very Reverend Dr. Cahill should make this known by circularizing the parish.

This was done with the result that in a very short time the loans by the parishioners amounted to twenty-one thousand dollars—ten thousand dollars of this being for ten years. This amount had come in without any special canvass. Other amounts had been received from private sources, principally from the East, so that the actual standing of the Church Debt on the 31st of December, 1935, was \$105,776.88 made up as follows: Canadian Bank of Commerce, 5½%, \$63,000; private sources, 5%, \$18,000; parishioners, 4%, \$21,300; Overdraft at bank, \$3,476.88.

In the meantime the work of the restoration of the church had been going on and it was completed in time for Midnight Mass. The foundations of the building had been made secure and the interior cleaned and decorated producing a marvelously changed appearance which literally thrilled the parishioners. They realized that a few months previously, the outlook had been, to say the least of it, threatening in the extreme; the financial difficulties had seemed insurmountable and the extensive structural work on the foundation, and the interior repairing and decorating, were absolutely necessary; but where was the money to come from? Now suddenly they found it all changed—the mortgage which had covered the church and

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school and other necessary property had been discharged; the debt outstanding in the form of notes had been reduced to a sum that could be handled, and the necessary work on the exterior and interior of the building had been carried out and paid for from funds on hand. Old-timers recalled that never in the history of the parish had there been a period when such a buoyant feeling animated the parishioners as they now manifested when they contemplated what had been accomplished. The reaction from the seemingly hopeless condition which a short time ago appeared to be definitely gripping the parish, and the realization that they now had a really new church with obligations that were not overwhelming, but could be met and overcome, produced in the devoted people of the parish a unifying and inspiring determination of continued effort to maintain the Cathedral in its integrity and it was soon evident that this feeling was having undoubtedly wonderful results both spiritual and material.

The people accepted the solution of the difficulties in a truly Catholic spirit—a spirit, that is, of humble thankfulness to Almighty God, and of gratitude to their chief pastor, the Archbishop, and to the Very Reverend Dr. Cahill, who had piloted them through the storm that had threatened to engulf them.

During the whole period covered by this resume of the financial affairs of the parish the spiritual activities were maintained at the high level for which St. Mary's had always been noted and which could not possibly deteriorate under the direction of such a spiritually minded body of priests as those who have formed the clergy staff from time to time and who have had the additional inspiration of the presence and self-sacrificing devotion of the Archbishop. It is not too much to say that the influence of His Grace on the spiritual life of the people of the Cathedral Parish has been beyond description. His occasional sermons and appeals from the pulpit have always had an effect truly marvelous, and the parishioners will carry through life a recollection of his touching eloquence and indescribable charm and power in invoking the people to a stauncher observance of the laws of God and His Church. The Midnight Mass, the Holy Hours, the solemn Lenten devotions, the Easter services, all the annual round of feasts and festivals and celebrations have had a deeper and a holier meaning to the people of St. Mary's under the inspiring direction and leadership of their beloved Archbishop, an inspiration indeed that sustained them through the whole long period of suspense and anxiety, and gave them constantly a feeling of assurance that such self-sacrificing zeal and devotion must eventually evoke a manifestation of Divine intervention for the preservation of the Mother-Church in the Archdiocese and the perpetuation of all it has stood for in the Catholic life of the city. And what a wonderful privilege it has been to the children of the Parish, for the Arch-

bishop has always shown a predilection for the little ones of his flock, and has been most lavish in his endeavours to provide the means by which their lives might be modelled into sound Canadian citizenship according to the high ideals of the Catholic Church! His Grace is never so happy as when he is with a group of children—the little inmates of Providence Shelter—the pupils of the parish school—the older boys and girls—all bear witness to this, and the influence of their chief pastor will undoubtedly remain with them all through their lives. In his efforts to sustain and maintain the spiritual life of the people, His Grace has had the support of a singularly qualified parish clergy. Particularly fruitful was the long pastorate of Msgr. Morton, and there is every evidence that the Parish has now entered on another great era of spiritual accomplishments under the Very Reverend Dr. Cahill.

Father John S. Smith was the first of the Secular assistant parish priests. He left here in September, 1919, for Calgary, where he still resides and is Pastor of St. Mary's Cathedral there. For only one year the brilliant Father Stephen Ryan served at St. Mary's. He was afterwards the editor of the 'Northwest Review' but his most promising career was cut short by his death on his way home from Rome, where he had gone for a special course of studies. Rev. Charles Steben was at St. Mary's for a year. Then he went to serve the Catholics of Oak Lake district for a time, afterwards taking charge of St. Patrick's parish, Weston, and later was Chaplain of St. Joseph's Orphanage. Rev. Father Thomas B. Grace, who came from a very well known Ottawa Catholic family, was attached to St. Mary's from September, 1920 to October, 1922, then going to St. Edward's. He was then appointed pastor at Brandon, where he gave untiring service to the Catholics of the Western city and district. Afterwards he was placed in charge of Catholic Immigration work at Winnipeg and administered this difficult undertaking to the satisfaction of all concerned. Being recalled east by his Bishop, he was for a time at the Cathedral at Hamilton, and is now pastor of Markdale, Ontario, in the Hamilton Diocese. Rev. Father W. G. Moore, who served the parish from June, 1921 to September, 1926, endeared himself to the people by his constant devotion to their spiritual interests, being especially assiduous in his care of the sick and suffering. He was a master of church music and had a very great influence in directing the services of the Cathedral along approved lines. He is now in charge of the Immaculate Conception parish, Winnipeg. Rev. A. D. Rhéaume spent eighteen active and effective months at St. Mary's, and is still one of the best known members of the Catholic clergy in Winnipeg, being the Right Reverend Monsignor Rhéaume who has accomplished wonderful things for the glory of God and the spiritual advancement of the people of St. Edward's where he is now pas-

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tor. St. Mary's parishioners have reason to be grateful to Monsignor Rheume for the immense energy and skill he put into organizing their monster Bazaar to save their schools in 1933. Rev. C. Lambrick is another of the former assistant priests at St. Mary's, still carrying on his priestly work in Winnipeg. He was at the Cathedral for only a few months in 1925 and was then appointed assistant to Monsignor Rheume at St. Edward's, and for the past few years he has exemplified his apostolic zeal as pastor of the struggling parish of St. Patrick's, Weston. He is doing wonderful work there. Rev. J. A. Webb laboured earnestly for the good of the Parish from September, 1925, to October, 1928, and he carried with him his energy and zeal, first to St. Ann's Parish, St. James, and later to Brandon, Manitoba, where he is now pastor. He is assisted there by Father Bernard

from September, 1927, to September, 1933, and is now the ardent pastor of St. Ann's parish, St. James; and the beloved Father McInerney, who was at St. Mary's from October, 1928, to October, 1935, is now in charge at Virden, Manitoba. The two assistant-priests at St. Mary's now are the Rev. T. A. Murphy, who came here in 1933, and Rev. F. R. Wood who, after a short period at Holy Rosary, was appointed to the Cathedral staff in October, 1935. Serving the people faithfully and well, they are both effective in the pulpit, and in their care of the spiritual life of the parishioners are maintaining the best records of the parish.

The story of the parish is now coming to a close. At a meeting of the Committee held on the 19th of January, this year, a heartfelt vote of appreciation of what he had accomplished for the parish since he became rector was offered



THE CHURCH COMMITTEE, 1936
Front Row: N. T. Carey, D. F. Coyle, Very Rev. J. E. Cahill, F. W. Russell.
R. M. Thomas. Second Row: J. C. Shelly, Wm. Dwyer. Third Row: T. A. Kavanagh, E. P. Choiniere, E. G. Cass. Fourth Row: H. E. Lee, F. J. Tonkin, J. J. McDonald.

Davis, a zealous young priest—a former altar-boy of St. Mary's, who, before he went to Brandon, occasionally preached at the Cathedral sermons much appreciated. Finally of those who served the parish and passed on to other fields of labour there are Father F. X. MacAulay and Father O. J. McInerney, two priests who literally took possession of the hearts and affections of the people. Never wearying, they went up and down the parish, succouring the distressed, bringing consolation to the afflicted, help to the sick and dying, and in every way faithful to the priestly vocation which they adorned. Father MacAulay was at St. Mary's

to Dr. Cahill and when expressing his thanks for same he called to the attention of the Committee the fact that in April next they would celebrate the sixtieth anniversary of the canonical erection of the parish and he outlined ways in which the anniversary might be fittingly observed. The announcement was received with great enthusiasm and after talking it over for a time it was decided to discuss details at a subsequent meeting.

On the 22nd of February, 1936, the annual meeting of the parishioners was held, attracting a much larger attendance than in recent years. The financial statement for the 31st of Decem-

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ber, 1935, was explained by Dr. Cahill, and thoroughly discussed and in accordance with the rules five members of the committee retiring, an election took place, the result being that the following is the complete list of the present committee of fifteen: E. G. Cass, N. T. Carey, E. P. Choinière, P. J. Collison, D. F. Coyle, W. Dwyer, T. Kavanagh, H. Lee, J. J. McDonald, R. C. McPhillips, F. W. Russell, J. E. St. Pierre, J. J. C. Shelly, R. M. Thomas and F. J. Tonkin.

The Committee met on the 16th of February and re-elected J. J. McDonald, chairman, and F. W. Russell, secretary.

After a lengthy discussion, tentative plans for celebrating the Diamond Jubilee were adopted. The publication of a book of the history of the parish was decided on and committees were appointed to arrange details of the actual celebrations.

In closing this admittedly imperfect story of the parish I feel the urge to dwell on the remarkable achievements of the past six months. I know the thrill it has brought to the oldtimers, who had been consumed with anxiety and suspense as the fate of the church and school hung in the balance, when they realized that the difficulties had miraculously—as it would seem—been overcome. I know, too, something of the effect this had on the morale of the whole company of parishioners. The people of St. Mary's have a regard bordering on veneration for their church building and its surroundings, and to them it is a grand and glorious feeling that this consecrated temple of theirs is now once and forever free of the mortgage which had weighed on them so heavily and which was placed on it some years ago when it was thought that the encroachments of business around the church

location would make it necessary to move elsewhere. We none of us know, of course, what the future has in store for us but it now seems certain that the present Cathedral will go on for generations to come, accommodating as it does crowded congregations at the numerous Masses each Sunday morning.

As the population of Winnipeg grows, additional parishes and churches will, we hope, be necessary, but the experience of the past twenty years seems to indicate that the present St. Mary's with its wonderful traditions will remain the center of Catholic life and activity in the capital city of the Province of Manitoba. If this is a dream it is certainly one shared now by all the parishioners and they believe it will come true. A Cathedral with the glorious Catholic history that attaches to every brick and stone in St. Mary's deserves to be perpetuated. So far as the parishioners are concerned they feel now that one of the good results of the Great War was the creation of conditions that made it impossible to carry out the program of pulling down the church and erecting a more modern building on another site in the parish to take its place. They are not unmindful or forgetful, of course, of the heartaches and worries or of the financial sacrifices of the past twenty years—a very great deal of money has undoubtedly been lost—but all loyal lovers of St. Mary's are prepared now to forget all that, in the light of the new era that has dawned on the parish. In that spirit, thanking God that they have been permitted to live under such a holy and devoted chief-pastor as their Archbishop, they will now rally to the support of their parish priest and will be faithful and prompt in their efforts to remove the last vestige of the troubles that have haunted them for the past twenty years.

St. Mary's Pastors

In its missionary stage, St. Mary's was served from

1869-1872 by Rev. Joseph McCarthy, O.M.I.

1872-1874 by Rev. J. B. Baudin, O.M.I.

1874-1876 by Rev. A. Lacombe, O.M.I. and

Rev. J. B. Baudin, O.M.I.

After the canonical erection of the Parish, on April 6th, 1876, the following is a list of the Pastors:

1876-1879—Rev. J. B. Baudin, O.M.I.

1879-1879—Rev. L. G. Gladu, O.M.I.

1879-1880—Rev. A. Lacombe, O.M.I.

1880-1882—Rev. J. B. Baudin, O.M.I.

1882-1882—Rev. L. Lebre, O.M.I.

1882-1885—Rev. Joseph Lavoie, O.M.I.

1885-1889—Rev. Charles Ouellette, O.M.I.

1889-1890—Rev. L. Lebre, O.M.I.

1890-1894—Rev. L. C. Fox, O.M.I.

1894-1895—Rev. Adélar Langevin, O.M.I.

1895-1903—Rev. Didace E. Guillet, O.M.I.

1903-1908—Rev. Charles Cahill, O.M.I.

1908-1912—Rev. Richard M. D'Alton, O.M.I.

1912-1913—Rev. Charles Cahill, O.M.I.

1913-1918—Rev. William Patton, O.M.I.

1918-1919—Rev. John Dutton.

1919-1920—Rev. F. G. MacGregor.

1920-1934—Rt. Rev. T. W. Morton, P.A.

1935— —Very Rev. J. E. Cahill, D.D.

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Priests Identified With St. Mary's

From 1869 to 1874 the vital statistics of St. Mary's were kept at St. Boniface Cathedral. If you were baptized or married at St. Mary's since August 1874, the ceremony was performed by one of the following Priests. The date following the name indicates the time of the first entry by each priest.

Rev. J. B. Baudin, O.M.I.	August	28th, 1874	Rev. J. Z. Frigon, O.M.I.	August	5th, 1903
Rev. Albert Lacombe, O.M.I.	September	13th, 1874	Rev. J. H. Perrault, O.M.I.	March	4th, 1904
Rev. D. Dañdurand, O.M.I.	August	30th, 1875	Rev. Hubert Cunningham	June	2nd, 1904
Rev. J. M. J. Le Floch, O.M.I.	July	3rd, 1876	Rev. Lewis Drummond, S.J.	September	9th, 1904
Rev. A. André, O.M.I.	July	14th, 1876	Rev. P. Nolin, O.M.I.	March	19th, 1905
Rev. Joseph McCarthy, O.M.I.	December	11th, 1877	Rev. J. Allard, O.M.I.	July	22nd, 1905
Rev. L. G. Gladu, O.M.I.	December	26th, 1878	Rev. O. Liebaert	August	18th, 1905
Rev. J. T. Lavoie, O.M.I.	February	12th, 1879	Rev. J. O. Plourde, O.M.I.	November	21st, 1905
Rev. F. Decorbé, O.M.I.	June	13th, 1879	Rev. J. H. Emard, O.M.I.	June	23rd, 1906
Rev. C. J. Camper, O.M.I.	November	30th, 1879	Rev. A. J. Labonté, O.M.I.	August	9th, 1906
Rev. W. D. Joyce, O.M.I.	February	1st, 1880	Rev. P. E. Gendreau, O.M.I.	April	18th, 1907
Rev. Julien Doucet	April	25th, 1880	Rev. J. H. Houle	November	26th, 1907
Most Rev. A. Taché, D.D., O.M.I.	October	23rd, 1881	Rev. C. A. Comeau, O.M.I.	December	6th, 1907
Rev. L. Lebrét, O.M.I.	June	4th, 1882	Rev. M. J. Fallon, O.M.I.	April	18th, 1908
Rev. Charles Ouellette, O.M.I.	July	30th, 1883	Rev. M. D. O'Neil	June	3rd, 1908
Rev. Charles Cahill, O.M.I.	March	26th, 1885	Rev. A. Madden, O.M.I.	October	4th, 1908
Rev. Ad. Chaumont, O.M.I.	October	25th, 1886	Rev. R. M. D'Alton, O.M.I.	January	14th, 1909
Rev. J. L. T. René	February	8th, 1887	Rev. A. G. Morice, O.M.I.	March	14th, 1909
Rev. L. Dauphin, O.M.I.	August	7th, 1887	Rev. E. Planet, O.M.I.	August	30th, 1909
Rev. L. C. P. Fox, O.M.I.	November	21st, 1887	Rev. Alfred A. Beaudin, O.M.I.	September	11th, 1909
Rev. J. S. Marcoux, O.M.I.	April	21st, 1889	Rev. Ferdinando Ausalone, O.M.I.	November	16th, 1909
Rev. J. Cloutier, O.M.I.	January	6th, 1890	Rev. F. V. O'Donnell, O.M.I.	November	14th, 1911
Rev. Dugall Cameron	May	23rd, 1890	Rev. Wm. Patton, O.M.I.	April	14th, 1913
Rev. Joseph A. Magnan, O.M.I.	August	21st, 1890	Rev. Cecil J. McNeil	July	24th, 1913
Rev. B. M. J. Campeau, O.M.I.	October	5th, 1890	Rev. J. H. Prud'homme	February	26th, 1914
Rev. Elie B. Rocan	November	23rd, 1890	Rev. J. E. Louis Lee	October	25th, 1914
Rev. James Walsh, O.M.I.	July	28th, 1891	Rev. X. Portelance, O.M.I.	December	20th, 1914
Rev. C. Desrochers, O.M.I.	March	6th, 1892	Rev. Paul de Mentes	June	30th, 1915
Rev. Jas. A. Maloney	May	15th, 1892	Rev. J. Thomas, O.M.I.	December	16th, 1915
Rev. Cornelius O'Dwyer, O.M.I.	October	28th, 1892	Rev. G. I. Nolan, O.M.I.	December	22nd, 1915
Rev. S. Perreault, O.M.I.	January	17th, 1893	Rev. August Bernier	January	17th, 1917
Rev. G. Cloutier	April	11th, 1893	Rev. J. J. Blair	February	15th, 1917
Rev. Ad. Langevin, O.M.I.	February	11th, 1894	Rev. W. L. Jubinville	July	2nd, 1917
Rev. M. Blais, O.M.I.	April	18th, 1894	Most Rev. A. A. Sinnott, D.D.	August	17th, 1917
Rev. D. Guillet, O.M.I.	March	24th, 1895	Rev. A. D. Rhéaume	June	20th, 1918
Rev. F. Woodcutter	April	25th, 1896	Rev. S. L. McIntyre	July	28th, 1918
Rev. J. Bousquet, O.M.I.	August	22nd, 1896	Rev. D. Gillis	October	1st, 1918
Rev. E. Gravel	March	1st, 1898	Rev. John B. Dutton	December	8th, 1918
Rev. Albert Mulvaney, O.M.I.	July	10th, 1898	Rev. M. J. Miller, O.S.M.	December	22nd, 1918
Rev. Zach. Lacasse, O.M.I.	August	16th, 1898	Rev. John J. Smith	January	11th, 1919
Rev. E. Conin, O.M.I.	September	1st, 1898	Rev. Theo. Hucal	January	22nd, 1919
Rev. Henri Audemard, O.M.I.	March	18th, 1899	Rev. Jacques Bertrand	January	23rd, 1919
Rev. Wm. Kulawy, O.M.I.	May	31st, 1899	Rev. Peter H. Doyle, C.S.S.R.	March	30th, 1919
Rev. N. L. Yuhar	January	24th, 1900	Rev. A. O. Cudahy	May	29th, 1919
Rev. G. Marion, O.M.I.	July	4th, 1900	Rev. James C. McGuigan	June	18th, 1919
Rev. G. Kogistern, O.M.I.	October	8th, 1900	Rev. Ewen J. MacDonald	June	29th, 1919
Rev. J. E. L. Thibaudeau, O.M.I.	August	25th, 1901	Rev. J. E. Dougan	September	14th, 1919
Rev. E. J. Cornell, O.M.I.	January	19th, 1902	Rev. H. Caraher	September	21st, 1919
Rev. J. U. Poitras, O.M.I.	April	23rd, 1902	Rev. F. J. MacGregor	September	25th, 1919

ST. MARY'S CATHEDRAL DIAMOND JUBILEE

Rev. T. W. Morton	October	30th, 1919
Rev. Bernard Eardley	November	8th, 1919
Rev. S. J. MacDonald	December	16th, 1919
Rev. Edward J. Carew	July	21st, 1920
Rev. Wm. J. Halloway	August	18th, 1920
Rev. Stephen Ryan	September	5th, 1920
Rev. Charles H. Steben	September	21st, 1920
Rev. Charles N. Deslander	September	21st, 1920
Rev. Thos. B. Grace	October	14th, 1920
Rev. W. J. Heffron	November	8th, 1920
Rev. John E. Burke, C.S.P.	February	26th, 1921
Rev. John Hanley, C.S.P.	March	2nd, 1921
Rev. W. G. Moore	May	3rd, 1921
Rev. Aloysius Darvell	February	23rd, 1922
Rev. James C. Stronski	April	19th, 1922
Rev. M. A. Cournoyer	July	24th, 1922
Rev. C. J. Giletti	September	15th, 1922
Rev. A. Lambert	October	15th, 1922
Rev. J. A. Meehan	January	24th, 1923
Rev. W. F. Maciaszek	August	26th, 1923
Rev. Charles E. Lynch	September	1st, 1923
Rev. Daniel O'Sullivan	June	22nd, 1924
Rev. Gavin P. Monaghan	June	29th, 1924
Rev. L. G. Desrosiers	September	22nd, 1924
Rev. L. Landreville	November	22nd, 1924
Rev. C. Lambrick	January	25th, 1925
Rev. J. A. Webb	October	2nd, 1925
Rev. P. J. Halloway	May	21st, 1926
Rev. T. N. McCarthy	June	19th, 1926
Rev. L. Honoré Lachance	August	19th, 1926
Rev. A. J. Luty	September	3rd, 1926
Rev. F. X. MacAulay	April	24th, 1927
Rev. B. V. Murdin	June	19th, 1927
Rev. W. F. Edmondson	July	26th, 1927
Rev. J. B. Colloton	August	21st, 1927
Rev. J. Bednarz, O.M.I.	September	29th, 1927
Rev. W. K. Amyot	February	2nd, 1928
Rev. S. Puchniak, O.M.I.	June	13th, 1928
Rev. J. E. Cahill	March	2nd, 1928
Rev. A. McDonald, C.S.S.R.	April	4th, 1928
Rev. J. Leon Roy	August	6th, 1928
Rev. O. J. McInerney	October	11th, 1928

Rev. John Foley	November	4th, 1928
Rev. Robert A. Neary	June	1st, 1929
Rev. James MacIsaac	August	18th, 1929
Rev. E. L. Mullaly	August	25th, 1929
Rev. J. E. Campbell	October	6th, 1929
Rev. A. Simon, O.M.I.	November	29th, 1929
Rev. W. Goodrow	December	24th, 1929
Rev. J. Legris	September	3rd, 1930
Rev. John Bolster	July	27th, 1930
Rev. H. A. Roy	February	15th, 1931
Rev. P. A. MacDonald	May	1st, 1931
Rev. M. Pontarelli	July	30th, 1931
Rev. C. M. Bluemel, O.S.B.	August	16th, 1931
Rev. J. H. Fitzgerald	November	25th, 1931
Rev. Peter Borkowicz	January	9th, 1932
Rev. B. D. Davis	August	4th, 1932
Rev. Leo Marchand	August	8th, 1932
Rev. M. Kessler	September	25th, 1932
Rev. A. Plessers	January	19th, 1933
Rev. C. B. Collins	March	12th, 1933
Rev. C. T. Albury	April	9th, 1933
Rev. L. J. Kreciszewski	April	18th, 1933
Rev. Sydney Stewart	May	12th, 1933
Rev. T. A. Murphy	August	23rd, 1933
Rev. F. R. Wood	September	16th, 1933
Rev. Jerome Podbielski	September	30th, 1933
Rev. J. M. Filion, S.J.	March	3rd, 1934
Rev. Gaston St. Jacques	June	3rd, 1934
Rev. G. O'Shea	August	12th, 1934
Rev. J. S. Holland, S.J.	September	29th, 1934
Rev. A. R. Macdonnell	December	30th, 1934
Rev. Joseph Solski	December	31st, 1934
Rev. F. J. McDonald, S.J.	April	6th, 1935
Rev. Stephen B. Latchford	April	21st, 1935
Rev. T. Derezinski	July	21st, 1935
Rev. R. G. Belanger	October	24th, 1935
Rev. H. Berg	January	12th, 1936
Rev. J. A. Bastien	May	16th, 1936
Rev. A. J. Cotter, S.J.	July	17th, 1936
Rev. Joseph Sieczkarski	July	26th, 1936
Rev. Ronald McKinnon, S.J.	August	1st, 1936
Rev. T. J. Brennan	November	8th, 1936

Our Parish School

Right across the street from the Cathedral there stands St. Mary's School, a monument which expresses the devotion of the parishioners to the sublime cause of Catholic education and, it may not be considered amiss to add, a reproach to the thousands who pass it every day, and to the additional thousands who must know of its existence, but who stubbornly refuse to recognize that within its walls children are being trained with thoroughness and care unequalled in any of the pampered public schools of the city.

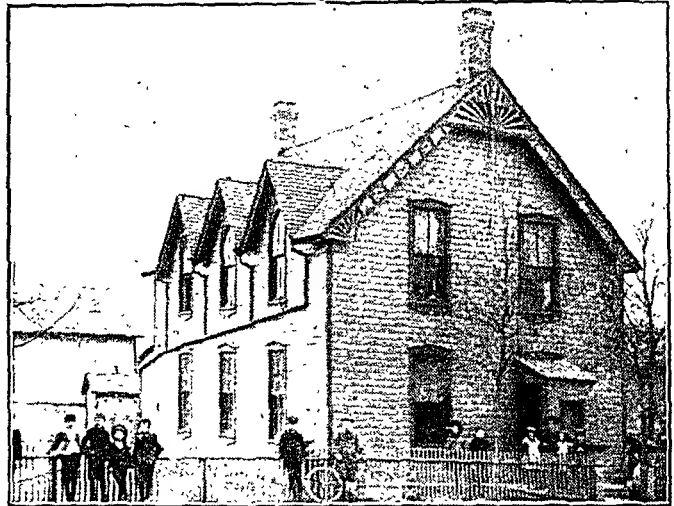
The importance that Catholics attach to the complete education of the children was demonstrated at the very inception of the Mission in 1869 when, as already recorded, it commenced with the arrival in what was then known as Fort Garry, of two Grey Nuns sent from St. Boniface by Archbishop Taché to open up in a small rented building a school for the Catholic children living there. The story of how four Sisters of the Holy Names came from Montreal in 1874 and took over the work of the Grey Nuns, and in 1881 erected a fine convent on Notre Dame East, has already been told.

About the same time definite provision was being made for the education of the boys of the parish. In 1880 at the urgent request of Archbishop Taché, three Brothers of Mary came to Winnipeg from Dayton, Ohio, and took charge of the school for boys which had already been started in 1878 by Father McCarthy, O.M.I., in a building then standing on Hargrave Street, north of the church. In August, 1885, the Sisters of the Holy Names opened "the Holy Angels School" for girls and small boys in a building erected for the purpose on the present school site.

For nineteen years these schools directed by the Sisters and Brothers —notwithstanding the atrocious legislation of 1890 — most worthily upheld the standard of education of the Catholic boys and girls of the parish and the result was seen in the lives of many splendid men and women who were trained there.

The development of those schools effectively exemplified the fact that throughout the history of the Catholic Church there has always been one phase of special significance and that is Her solicitude for the education of the young.

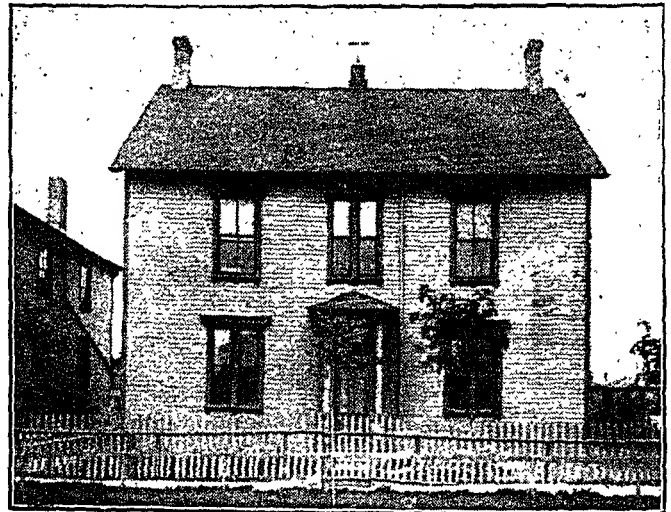
All great works have humble beginnings and



HOLY ANGELS SCHOOL

Erected in 1885

"In August, 1885, the Sisters of the Holy Names opened 'The Holy Angels School' for girls and small boys in a building erected for the purpose on the present school site."



ST. MARY'S SCHOOL

Erected in 1878

"In 1880, at the urgent request of Archbishop Taché, three Brothers of Mary came to Winnipeg from Dayton, Ohio, and took charge of the school for boys which had already been started in 1878 by Father McCarthy, O.M.I., in a building then standing on Hargrave Street, north of the church."

this is true in the field of education as in every other sphere; yet humble as was the start, the seeds sown by those pioneer educators of St. Mary's yielded a harvest rich in Catholic principles and Catholic ideals, for the instruction imparted helped to lay the foundation of that Catholic Faith which afterwards withstood opposition and embraced every sacrifice necessary to guard its integrity.

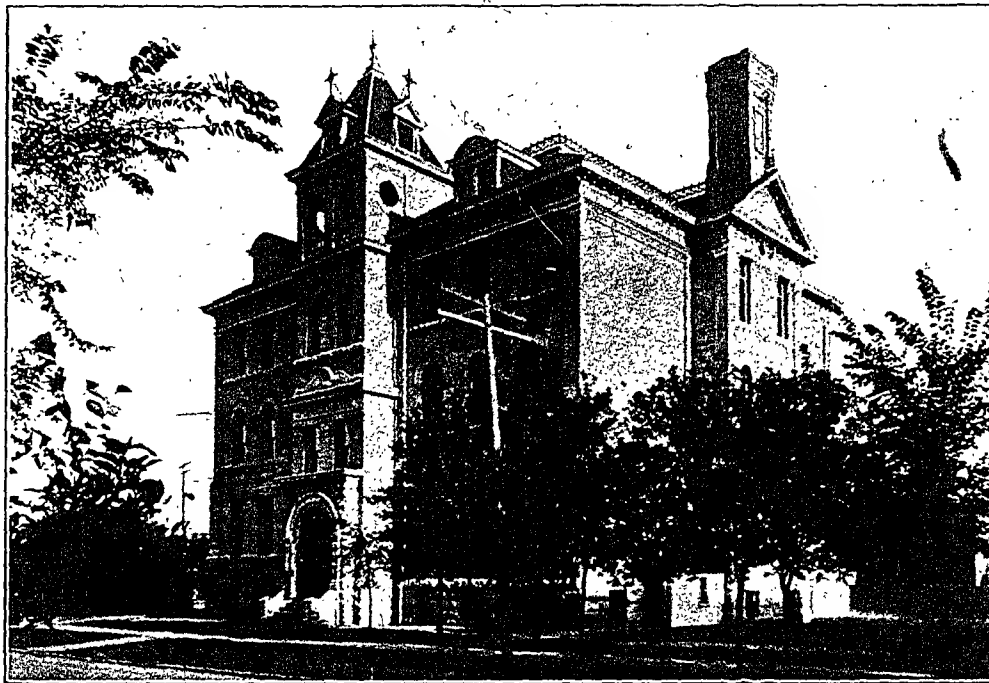
There is one who might, today, rejoice with

ST. MARY'S CATHEDRAL DIAMOND JUBILEE

St. Mary's, and that is Mother Mary Theodore, now Sub-Assistant General of the Sisters of the Holy Names. During the first twelve years of "the Holy Angels' School" she labored zealously there, with the love of the true missionary to further the great work of education. With a singleness of purpose and unfailing kindness, Mother Theodore guided and instructed the little ones confided to her care and when they left her they carried with them happy memories

cial, Brother Andrew, who is now living at Chaminade College, Missouri.

So the sisters at "the Holy Angels" and the Brothers at their school continued the good work from year to year but finally the day came when St. Mary's people had to face the fact that the growing school population made it necessary to provide more and better accommodation and, in spite of the financial difficulties imposed upon them by the school laws, they valiantly decided



ST. MARY'S SCHOOL
Erected in 1903-04

"Right across the street from the Cathedral here stands St. Mary's School, a monument which expresses the devotion of the parishioners to the sublime cause of Catholic education."

of a prudent counsellor and a kind friend. Two sisters who succeeded her as Superiors at "Holy Angels' School" and who worthily carried on her splendid work were Sister Antoinette of Mary from October, 1904, and Sister Ambrose of Sienna, from August, 1913.

The Brothers opened their classes on September 1, 1880, with an initiation of about twenty pupils but before the end of June it had increased to fifty-six. The Brothers of Mary proved themselves wonderful educators and their achievements were outstanding. It seems impossible to give a complete list of the Brothers who served the Parish and this is a matter of regret as the names of all of them deserve to be recorded in indelible records. Talking to some of the old boys who still live in Winnipeg they will recall the admirable qualities of the Brothers under whom they sat, and in this way they will mention Brothers Louis, Thomas, Daniel, Edward, Charles, Alphonse, Matthias, Martin, Gustavus, Lewis, Joseph, John and the last prin-

to erect a permanent parochial school which should be modern and thoroughly equipped. Thus came about the present school which was erected in 1903-1904. The building was at first really two schools, the front part being equipped for the girls under the Sisters and the rear part for the boys under the Brothers.

On the 9th of October, 1904, the new school was solemnly blessed by Archbishop Langevin in the presence of a large attendance of the parishioners. The illuminated address to His Grace on this occasion expressed the determination of the people to maintain at all costs their parochial schools, and is worthy of reproduction as follows:

"To The Most Rev. L. P. A. Langevin, O.M.I.,
Archbishop of St. Boniface, Manitoba.

"Your Grace:

The people of St. Mary's Parish are happy to have this opportunity of receiving you so soon after your return from the Holy Land and wish to take advantage of the occasion to tender you

ST. MARY'S CATHEDRAL DIAMOND JUBILEE

renewed assurance of the love and veneration they entertain for Your Grace personally, and of our devotion to the Sacred Office which you fill. We were not among those who were able on the day of your return to offer you a tribute of our joy and regard but it is not too late, we hope, to assure you of the lively and intense interest with which we followed Your Grace's travels in those far-off lands and our gratitude to Almighty God for bringing you safely home again. We are well assured that at the "Centre of Christendom" when rendering the homage of your people to our Holy Father the Pope and when beseeching His blessing on the flock committed to your care, you did not forget that portion of your people in the parish of St. Mary's and well knowing your ardent thoughtfulness for all your spiritual children we know that we were in Your Grace's mind throughout your pilgrimage to the sacred places of the Holy Land. This afternoon Your Grace has solemnly blessed our new school building. To no one, we are sure, better than to Your Grace, is known the difficulties that this parish has confronted as a result of the sacrifices we have had to make for the maintenance of Christian Catholic education for our children. The struggle has been a long and bitter one and the additional obligations we have contracted in the erection of the new structure now to be occupied for the first time will need much greater sacrifices on the part of our people in the future than even in the past. In an humble way we think we may claim that this undertaking is a public evidence of our sincere conviction that at all costs we must assure our little ones the priceless boon of Catholic education and it is an object lesson that whilst awaiting the day that, be it sooner or later, must inevitably come when justice will be done us in this matter, we shall ever strive to maintain our parish school at the highest possible standard of efficiency. With our new school building up-to-date in every respect and with equipment second to no primary school in the city, with a staff of teachers devoted to their work and of exceptional attainments and unquestionable ability, we shall certainly meet the increased finances necessary, sustained by the cheerful reflection that not only are we thereby securing for our children the very best secular education given in the city of Winnipeg but also that we are thereby doing our full duty in this connection as members of the Holy Catholic Church. In the meantime we shall ever pray that the day may be hastened when our burdens will be removed and we shall once more enjoy that measure of liberty to which we are entitled.

Humbly requesting Your Grace's blessing, we remain

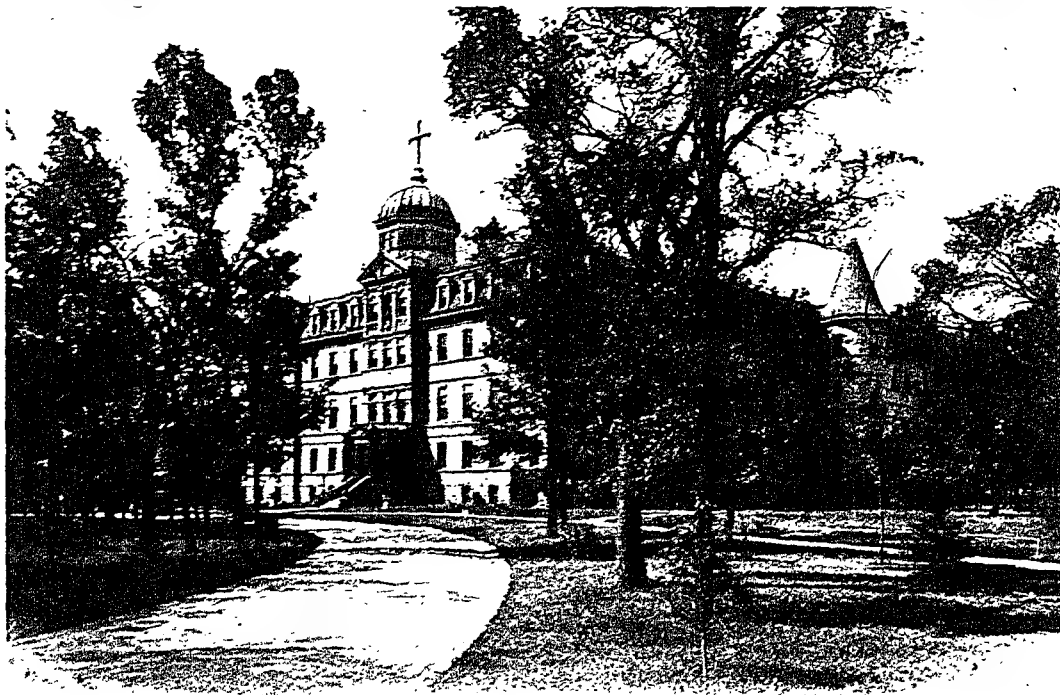
On behalf of the parishioners of St. Mary's
(Signed) A. H. Kennedy, J. J. Golden, F. W. Russell."

It was on October 3, 1904, that classes were started in the new building and they continued with the Brothers and Sisters in charge until 1917. In that year it was found impossible to continue the Brothers at the school and the Archbishop then placed the whole establishment under the care of the Sisters, the number of whom was increased to ten to meet the additional responsibility. The enrollment of pupils when the school opened in the Fall of 1917 was 328 boys and girls, and the new arrangement was thoroughly and capably organized by Sister Mary Judith, who then came to St. Mary's as Superior. Sister Judith remained at the school until July of 1926, going for some time after that to act as Superior of St. Mary's Academy, and there was great grief when she was latter transferred to Albany, New York — she had been looked upon as an integral part of the Church in Winnipeg.

The story of the school since has been one of progress. In September, 1919, one year of High School (Grade Nine) was added to the curriculum. There was a steady increase in attendance and in June of 1920 the number of Sisters was increased to 12, with 234 boys and 296 girls on the roll. The High School boys were at first under the direction of the Clergy, Right Rev. Monsignor Morton, Father Ryan and Father Steben, but in 1921 the Sisters again took charge of the High School boys. Grade Ten was added and in the following year, Grade Eleven. In August of 1926 Sister Lucy of Narni was appointed Superior in succession to Sister Mary Judith and in August, 1928, Sister Anne Catherine. In 1926 the High School for boys was transferred to St. Paul's College and in September, 1935, the High School for girls attending St. Mary's was discontinued, the girls now taking the course at St. Mary's Academy. The present Superior at St. Mary's is Sister Mary Hilda.

St. Mary's Parish School is the pride of the parish and there is every reason why it should be. In sending boys and girls up for entrance examinations the school has been very successful, so the parishioners have the intense satisfaction of knowing that their children are receiving an education second to none of the primary schools of the city and of course this education is given in a thoroughly Catholic environment which produces results that have their expression in the development of the children in the spiritual life of the Cathedral. The high regard and esteem in which the Sisters are held by the parishioners is a pronounced feature of parochial life and there is universal appreciation of the work that is being accomplished at the school.

ST. MARY'S CATHEDRAL DIAMOND JUBILEE



ST. MARY'S ACADEMY AND COLLEGE

"In 1873 the Right Reverend Monsignor Taché, Bishop of St. Boniface, realizing the needs of the few Catholics then living on the Fort Garry side of the Red River, rented some rooms in a house on Notre Dame Avenue East, and sent two Grey Nuns there to open a school for Catholic children. In 1874 some Sisters of the Holy Names of Jesus and Mary, on the invitation of Father Lacumbe, came to Winnipeg from Hocnelaza, Montreal and took over the school work from the Grey Nuns and the needs growing, the Sisters of the Holy Names in 1881 built on Notre Dame Avenue East, what was considered in those days a splendidly equipped convent which was destined in the course of time to be superseded by the present magnificent institution known as St. Mary's Academy, Crescentwood, Fort Rouge."

St. Mary's Academy and College

In 1903 the crowded condition of the original Academy on Notre Dame Street East and its proximity to a growing business district of the city induced the Sisters of the Holy Names to purchase a tract of land in what is now Winnipeg's beautiful suburb—Fort Rouge—and the main building of the present edifice was erected. This opening of the Academy in Crescentwood commenced an era of development of the surrounding territory and with the expansion of the city the attendance of pupils increased, making the addition of another wing necessary, and this was constructed in 1910. The addition of this annex meant larger and better classrooms, a study-hall, a gymnasium, recreation rooms, sleeping apartments, as well as a series of music rooms.

In 1926 affiliation with the University of Manitoba was granted to the Academy.

St. Mary's Academy and College is unexcelled in the efficiency of its faculty and equipment. Specialists in all branches of instruction comprise the teaching body; an entertaining kindergarten forms a foundation for the great work

that follows, and well-equipped chemical and physical laboratories lend stimulus to the scientifically inclined young minds. The Arts, Commercial and Music Departments are under expert direction and there is a three-year course in Domestic Science. The college offers the following courses leading to the B.A. degree: Religious Education, English, Latin, French, German, History, Philosophy, Mathematics, Physical and Chemical Science, Political Economy, Astronomy and Psychology.

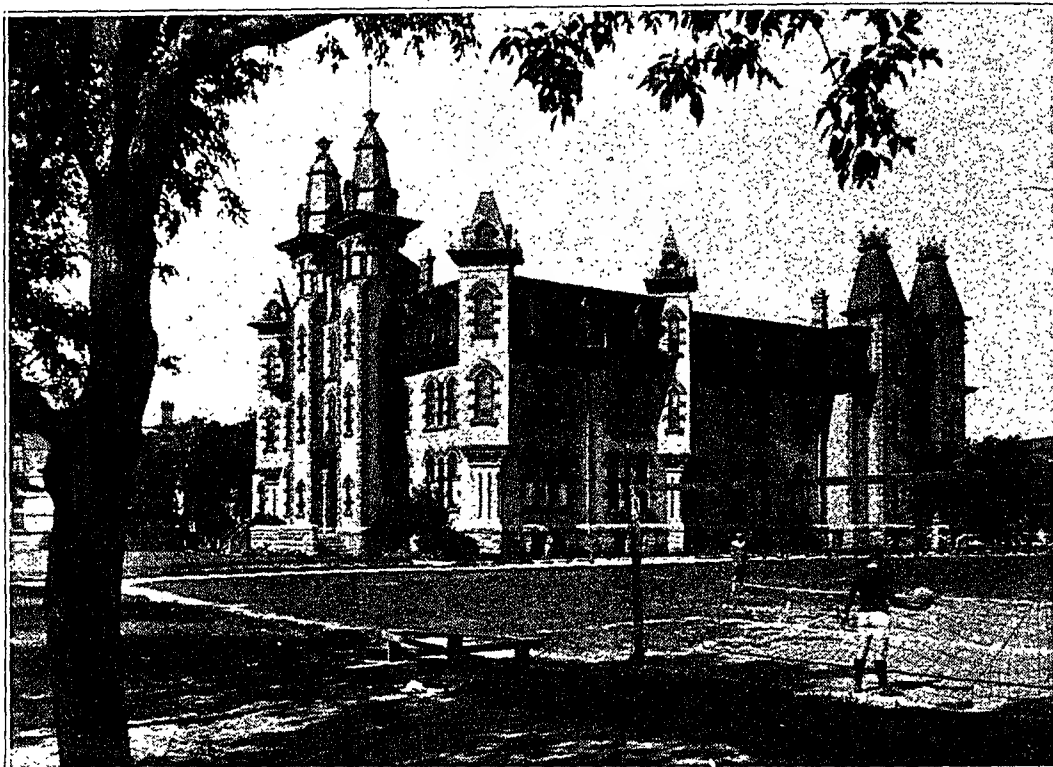
St. Mary's is an accredited centre for the London (Eng.) and Toronto conservatories of music and for the College of Elocution of London.

The whole course of study is one in which intellectual development and religious training go hand in hand and the domestic and social virtues are cultivated as a part of the complete formation of the pupils. The aim is to develop the moral as well as the intellectual and physical faculties. Realizing the necessity of proper training in early youth the teachers strive to instil principles of true Christian Womanhood. As the years go by these ideas implanted in the minds and hearts of the pupils broaden and

ST. MARY'S CATHEDRAL DIAMOND JUBILEE

deepen into permanent standards of moral rectitude and produce a type of womanhood ambitious for the welfare of home and country, combined with a true sense of duty and moral obligation and imbued with a respect for law and authority.

St. Mary's parishioners are proud of the high standing and achievement of the Academy and College and they are particularly happy that the girls of the parish are taking their high-school courses at this wonderful Institute of learning.



ST. PAUL'S HIGH SCHOOL AND COLLEGE

"Notwithstanding the difficulties of the times, Archbishop Sinnott, ever solicitous about the education of youth, founded St. Paul's High School and College in the early summer of 1926, when he purchased suitable property on Selkirk Avenue. The institution grew and developed very rapidly and in the summer of 1931 he purchased a property that had long occupied a prominent place in the educational life of the West, namely the site and buildings that composed Manitoba College, the home since 1881 of higher education with the Presbyterian Church."

St. Paul's High School and College

With his overwhelming solicitude for the adequate education of the Catholic youth of the archdiocese, His Grace the Archbishop, disregarding many tremendous difficulties with which he was faced, decided in the year 1926 that the time had come when a properly organized High School for boys could no longer be delayed. The parochial schools found it impossible to cope with the situation and the result was that many Catholic boys were being forced to seek high school education elsewhere and, of course, that was a condition that must be remedied, if possible.

With this in view, His Grace, in the early summer of 1926, purchased a spacious four-storey structure on Selkirk Avenue in the north end of the city—a building which had been planned, and for many years used, as an important part

of the Y.M.C.A. organization in Winnipeg. It comprised sixty rooms, four halls, a swimming pool, a two-storey gymnasium, and a bowling alley, and there was an additional plot of land large enough for a tennis court.

The direction and management of the undertaking was entrusted to the Oblate Fathers of the newly established St. Mary's Province, and in their name it was taken over by Father Hilland, O.M.I., then acting-Provincial. Notwithstanding that it was obviously no easy task to create and equip an adequate high school to at once meet the needs, the building was actually made ready for occupation by the following 15th of September.

The first rector was Rev. Father A. Simon, O.M.I., who had been rector of St. Joseph's College, Edmonton, and the Vice-Rector was Rev.

ST. MARY'S CATHEDRAL DIAMOND JUBILEE

Father A. Schimnowski, O.M.I., who had taught several years at Mathieu College, Gravelbourg. On the opening day one hundred students registered in Grades 9, 10, 11.

From the outset the Catholics of Winnipeg took a keen interest in the work and realizing its importance showed that they were desirous of giving every possible encouragement and support. The result was that the institute grew and developed very rapidly, with a large increase of students and staff, so in 1931 other arrangements became necessary.

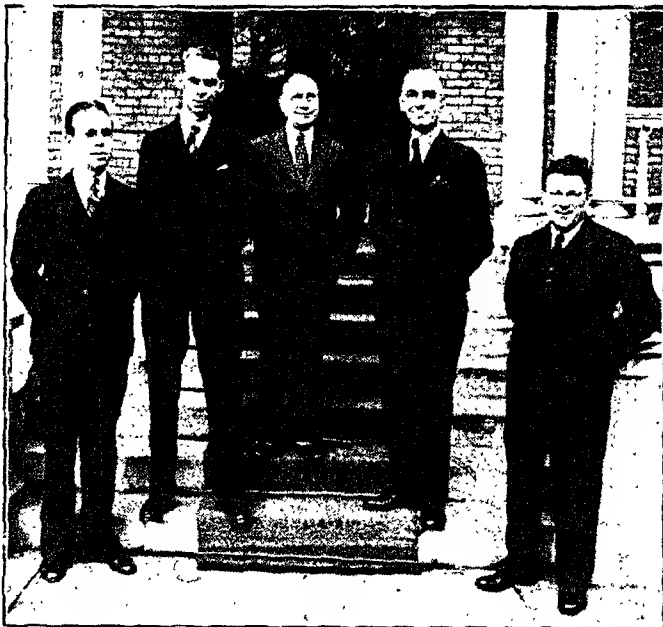
The Archbishop in the summer of that year made a great decision, for he purchased a property that had long occupied a prominent place in the educational life of the West, namely the site and buildings that composed Manitoba College, the home since 1881 of higher education in connection with the Presbyterian Church.

The property purchased has a frontage of 528½ feet on Ellice Avenue and 360 feet on Qu'Appelle Avenue and at the time it was acquired by the Archbishop it comprised a substantial College Building which had long been a landmark in the educational life of the City, a residence attached to it, the principal's separate residence, a very extensive campus, and tennis courts.

The Oblates at this time retired from the management of the College and it was taken over by the Diocesan Clergy with Rev. C. B. Collins, as rector, Rev. G. St. Jacques, vice-rector, and Rev. J. E. Campbell, Rev. J. F. Fitzgerald, and Rev. J. K. McIsaac on the staff.

On October 22nd, 1931, the College was affiliated with the University of Manitoba and in 1932 an additional unit known as the "Paul Shea Hall" was erected, doubling the capacity of the College. At the laying of the foundation-stone of this new unit a very interesting ceremony took place, the late Mr. Patrick Shea and his wife, who had been for many years pioneers of St. Mary's and benefactors of Catholic institutions, receiving at the hands of the Archbishop distinctions conferred upon them by His Holiness, Pope Pius XI, Mr. Shea being created a "Knight of St. Gregory" and Mrs. Shea receiving the Papal Cross.

From its inception the College has been successful, but in 1932 a further change in its management was found necessary, and the di-



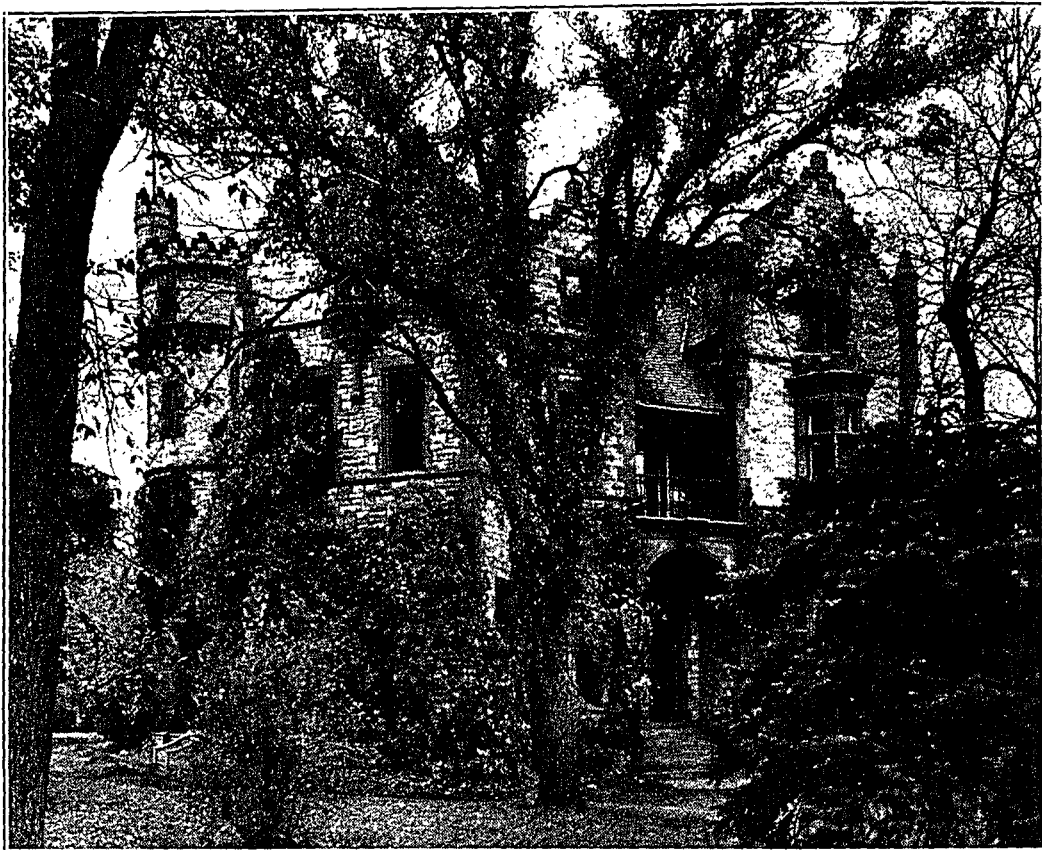
ST. MARY'S CATHEDRAL USHERS, 1936
Lee O'Brien, Bruce Cheatley, D. P. MacNeil, Dominic Donoghue,
Frank Holyoake.

rection of the College was then assumed by the Jesuit Fathers, with Rev. John S. Holland, S.J., as rector, and a staff composed of Jesuit Fathers, Diocesan priests and lay-teachers.

When the present college site was acquired it was hailed by the Catholics of the Archdiocese as a great achievement in the cause of Catholic education and notwithstanding the depressed conditions that have ever since prevailed, the record of the high school and college to date has been one of continued progress in every department. The high school classes, reinforced every year by students from the parochial schools of the city, have, of course, been well maintained while the numbers of students passing on to the Arts classes has been very encouraging. The results of University examinations show a high standard of scholarship and another significant feature is the large number of St. Paul's students who are already in seminaries preparing for Holy Orders.

There can be no doubt that the future of the High School and College is now assured and that it is destined to play an important part in the development of Catholic life in the West.

It may be mentioned that athletic activities are not overlooked and the College has already made a name for itself on the Rugby field, having for three years in succession won the championship of the Manitoba Schools' League.



RAVENSCOURT

"In the fall of 1935 the Religious of the Sacred Heart established, on the invitation of His Grace, a boarding school and convent within the limits of St. Mary's Parish."

"Ravenscourt"

In the fall of 1935 the "Religious of the Sacred Heart" established, on the invitation of His Grace, a boarding school and convent within the limits of St. Mary's Parish. The site chosen by the Sisters was formerly the home of Sir Charles Tupper, at 158 Westgate. The lovely little chapel at "Ravenscourt" was solemnly blessed by the Archbishop on October 5th, 1935, and Holy Mass was celebrated at this official opening of the new school for small girls and boys in the primary classes up to Grade Six. The education of young girls will be continued and extended by the addition of a Grade each year until Second Year University is included in the curriculum.

In closing this account of the educational activities with which the parishioners of St. Mary's have, from the earliest years of the parish down to the present date, been conspicuously identified, it is not necessary to comment—the story surely speaks for itself. May it not

be said, however, that certainly no other body of people in Winnipeg can show such persistent and successful determination to provide adequate educational facilities for all who may desire to take advantage of them as the Catholics of the city have shown. From the primary parochial school to the High School and Colleges there has been constant development and steady progress, and considering the adverse circumstances that have had to be overcome undoubtedly the verdict must be that these Catholic people are surely entitled to belief when they say that the education of children is of the very essence of their religion. Led by their saintly Archbishop, the Catholics of Winnipeg will continue in the future as in the past to carry aloft the sacred banner of Catholic education, hoping that the day may come when the people of Manitoba will recognize their sincerity and the value of this work they are doing, and will relieve them of the intolerable burden of double taxation they are now forced to carry in respect to their primary and high schools.

Men's Societies

A recapitulation of organizations in which the men of the parish have played an important part would make a long story. In the closing days of the last century the "St. Mary's Branch of the Catholic Mutual Benefit Association" was a very powerful organization and carried on an extensive insurance branch as well as promoting many social activities. There was also at that time a "Court of the Catholic Order of Foresters" doing similar work. "The Catholic Truth Society" of Winnipeg affiliated with the parent organization in England was very active for many years and its officers were mainly recruited from St. Mary's. The spiritual Society of those days was the St. Vincent de Paul Society, which is still doing active service in every way worthy of this world-wide charitable organization. It was in 1889 a "Conference of St. Vincent de Paul" was formed in St. Mary's, and its work has been, and is still, so important that it deserves a special chapter which will be found in its proper place in this narrative. "The Newman Literary Guild," a literary Society, flourished for some time, and out of it grew the "St. Joseph's Union," which was an attempt to interest the boys leaving school in Catholic social work and study. The activities of these movements were absorbed in the Catholic Club which was formed in Winnipeg in 1900, and later, in 1906, a Council of the Knights of Columbus was established and took over the Club's work. It is impossible to overstate the value of the influence of the "Winnipeg Council of the Knights of Columbus" in the Catholic life of the city during the thirty years of its existence and the many good works it has accomplished. It is true that owing to War conditions and the subsequent depression the known activities of the Council have not been as outstanding as they were in more prosperous times, but during the past year there has been a great revival of interest in the Council's affairs and the officers have shown themselves imbued not only with the old-time spirit of the organization in Winnipeg but with a full realization of the importance of the Order to the Catholic life of the community in which it exists, and they are determined to worthily uphold the best traditions. The officers who have led in this great revival of the past twelve months are as follows: Grand Knight, J. D. Donoghue; Deputy Grand Knight, J. R. Lindsay; Chancellor, D. F. Coyle, jr.; Advocate, E. G. Cass; Treasurer, J. D. Cheatley; Lecturer, J. S. Whalley; Financial Secretary, W. J. Duckett; Recording Secretary, W. J. Hogan; Warden, F. G. Collins; Inside Guard, M. J. Dilger; Outside Guard, V. F. Kinahan; Trustees, F. X. Jobin, H. E. Lee, P. J. Foley. The Columbus Hall, at the corner of Smith Street and Graham Avenue stands as a monument to the existence of the Winnipeg

Council (1107) and some day if the enthusiasm which has again been stirred up in the work of the Council by its present officers, is properly developed there is no doubt that this building will be the centre from which the Catholic social life of the city will radiate.

THE ST. VINCENT DE PAUL SOCIETY

An organization that has weathered the storms of the past fifty years and is still operating in the Parish with full life and vigour is the St. Vincent de Paul Society. It was in 1889 that a "Conference" of this world-wide body was formed in St. Mary's under the title of "Immaculate Conception Conference of St. Mary's." By reason of its charter the Winnipeg Society is registered at the headquarters in Paris, France, and the members, therefore, participate in all the spiritual advantages of association in this work. Among the chartered members were: Thomas Jobin, J. J. Golden, F. W. Russell, Patrick Shea, N. Bawlf, A. H. Kennedy, J. K. Barrett, Dr. Devine, Michael Conway, Daniel Smith, Michael McManus, all names that were well known in the early days of the parish.



CHARLES PILLEY

has been associated with the St. Vincent de Paul Society for over thirty years and its devoted President since 1920.

The first president was the late J. J. Golden, and the secretary was F. W. Russell. Mr. Golden held office until 1905 when he was succeeded by the late A. H. Kennedy who was president for some years until he moved west when, for a time, his place was taken by Mr. Charles Pilley.

Mr. M. T. Greer was secretary for many years and Dr. Devine, treasurer. Dr. Devine resigned his office to go overseas at the beginning of the War and was succeeded by Mr. C. Kernball. About the same time Mr. Kennedy returned to Winnipeg and he was again President of the "Conference" until his death in 1920, when Mr. Charles Pilley again succeeded him and still holds the office, with Mr. L. W. Cather as treasurer, and Mr. Francis Coyle as secretary.

Ever since the establishment of the "Conference" weekly meetings of the members have been held. In the early days the president of the time daily attended the police court and one day the magistrate, Mr. Daly, suggested that the Society approach His Grace, Archbishop Langevin, and consult him with regard to bringing the Good Shepherd nuns to Winnipeg to open a home for girls. This they did with the result that those Sisters came here the following year and commenced their wonderful work in this community.

Throughout its existence the Society has continuously administered the resources placed at its disposal for the relief of families in distress. Sometimes this work has reached very large proportions. In one year as much as thirty-three hundred dollars was spent in relief. To enable them to do this they had depended upon funds contributed at first in all the Winnipeg churches, but lately this is more or less confined to St. Mary's. They have from time to time been benefited by donations received from friends; notably may be mentioned the late Nicholas Bawlf who was ever ready to help when funds were low and at his death he left the society one thousand dollars for its charitable work.

As an example of the extensive work that is accomplished by the Society it may be cited that in one year they took care of over six hundred young men for varying periods, furnishing room and board, in addition to many family cases. It would take too much space to narrate the various and different articles the Society is called upon to furnish for the needy. Although at the present time the city and governments look after certain cases as regards rent, food and clothing there are a great number of people who do not qualify for this relief, and the St. Vincent de Paul Society have furnished eye glasses, surgical appliances, furniture, artificial limbs and other things of that nature. In some years school books also have been furnished wherever necessary, the cost for one year being sixty dollars. Then there is the "border-line case," where very small or uncertain wages are earned. These are usually most deserving families and they are assisted by the Society with small grocery orders and also advances for rent and fuel to tide them over difficult periods. It was through the interest taken by the St. Vincent de Paul Society, especially by its secretary at that time, Mr. Greer, that the need of caring for Catholic girls coming from Over-

seas was referred to the Catholic Women's League, and eventually led to the establishment of the Hostel now administered by the Sisters of Service with such splendid results.

St. Mary's being the Cathedral, many applications for clothing are received from all points, and after investigation parcels are sent whenever justified. This makes the need for donations of clothing very urgent at all times and the demands in the city are continuing heavy. Bedding is a great problem and the demand is far greater than the supply. Practically everything sent to the Society is made use of. For instance unused clothing is made into quilts and old hats into house-slippers.

During 1935, 1,387 articles of clothing were furnished to families in the city and 23 cartons of clothing were sent to country points. Since the first of January this year the demand has been almost overwhelming.

This is a Society that distinctly appeals to the charity of the people of St. Mary's. It relies absolutely and entirely upon the alms received from the parishioners and an opportunity of participating in this good work is given to all who attend St. Mary's in the collections which are taken up monthly at the doors of the church. The administration of this society is quite in line with the high ideals of the world-wide organization and deserves the earnest consideration and heartfelt support of every member of St. Mary's congregation.

THE ANCIENT ORDER OF HIBERNIANS

Another Catholic organization still very active in the City is the "Ancient Order of Hibernians", established here on the 21st of April, 1908. The first president, J. J. Dutton, was a member of St. Mary's parish, and T. J. Malloy, another old St. Mary's parishioner, was the first vice-president. Mr. John MacCourt of St. Ann's Parish is now president and he has an active membership behind him. Prominent parishioners of St. Mary's are members of the Executive Board as follows: Patrick Mulvihill, James O'Rielly, Michael Shine, Frank Kennedy, Michael O'Donnell and Joseph Dowling. "The A. O. H." is, of course, essentially an Irish Society, and it is intensely Catholic. When the Archbishop came to Winnipeg the members of the Order here presented him with a chalice and, later on, a substantial sum of money for the education of young men for the priesthood. They are continuously busy in works of charity and have an employment Bureau which has been a great success. Under its present leadership the future of the organization is undoubtedly assured.

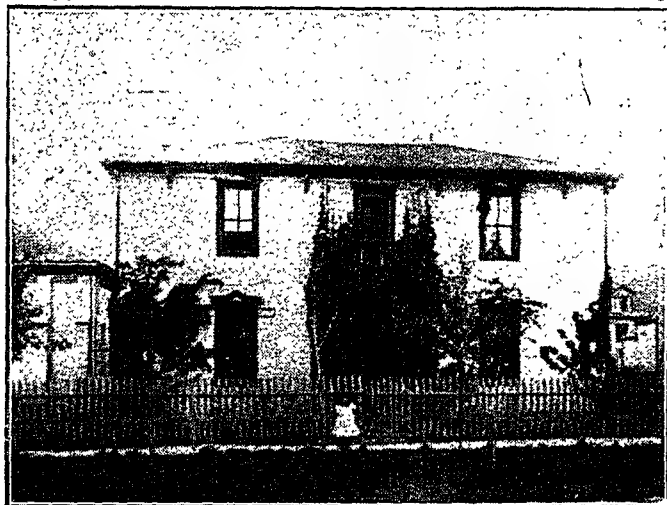
ST. MARY'S CATHEDRAL DIAMOND JUBILEE

THE COUNCIL FOR CATHOLIC ACTION

On the 25th of February, 1932, in response to the Pope's appeal, a "Council for Catholic Action" was organized and is still carrying on a most important work in which St. Mary's parishioners are active. The Council is composed of delegates from most of the Parishes of Greater Winnipeg and St. Boniface. The first president was from St. Mary's parish—F. W. Russell—and he was succeeded by the present president, R. Tallock Johnson, also of St. Mary's. Under their leadership, and with the devoted support of the whole membership a wonderful piece of constructive Catholic endeavour has been accomplished and is still continuing: notably the weekly Mass at Headingly Jail, the Catholic Radio Hour of last year, and the Study Group which has developed speakers who have carried to audiences near and far the social doctrines promulgated in the Encyclicals of the Popes. The Council has also supplied prayer books, rosaries and scapulars to the inmates at Headingly and the resources of the Council have

been used to supply them with clothing, train fares, food and shelter, and through visits to the families of the men, the Council has been the means of reconciling many of them and giving them a new start in life. The collection of Catholic literature and its distribution to outside missions is an important feature of the Council's activities which has been much appreciated by the recipients. The St. Mary's parishioners who have taken part in the work of the Council have reason to be proud of their association with this small body which has achieved such practical results, and the Council, as a whole, is entitled to the thanks of the Catholic Community.

The story of these societies simply means that the parishioners of St. Mary's have always stood ready to help every movement that has for its object the advancement of Catholic interests, both spiritual and temporal, and in every case, whether the society has been parochial or of city or diocesan range, the parishioners of the Mother-Church of the Archdiocese have always been ready to do their part.



RESIDENCE OF THE BROTHERS OF MARY

This building still stands on the church property; it's the home of The Catholic Central Bureau.



BROTHER JOSEPH

"The Brothers of Mary proved themselves wonderful educators and their achievements were outstanding."

Women's Societies



EXECUTIVE OF CHRISTIAN MOTHERS' CONFRATERNITY, 1936
Front Row: Mrs. W. L. Jerome, Mrs. Wm. Dwyer, Mrs. J. Coffee. Back Row, Mrs. E. P. Choiniere, Mrs. H. R. Hower.

Throughout the long period of the sixty years of the canonical existence of the parish the remarkable devotion for which the Catholic women of the Church in all parts of the world are famed has been wonderfully exemplified in St. Mary's in the societies which, from time to time and suited to the needs of the times, have made great contributions to important departments of parochial life. In the early days it was the "Ladies' Aid Society" through which the women worked and it was for many years the pillar of Catholic activities in Winnipeg. It is a great pity there is no roll of the noble women who, year in and year out, through the medium of this society, met the needs of the poor and the distressed and raised large sums, too, for Church and charitable objectives. Those were days long before there was any system of organized charity and relief, but the work of this nature was well looked after by the "Ladies' Aid" women, and it must not be thought that it was any sinecure as there was deep distress in the early days and in regard to the Catholic people it was even worse in some respects than at present. As time went on and the St. Vincent de Paul Society got fully established it was felt that the requirements of the times could be best served by the women giving their special attention to the needs of the church, and this the Ladies' Aid Society continued to do for some years to be

replaced at a later date by the Altar Society which in turn was merged into a branch of the Christian Mothers' Confraternity.

CHRISTIAN MOTHERS' CONFRATERNITY

This Confraternity is still alive and active and is carrying on very important undertakings for the sacristy and sanctuary; indeed there is no doubt that under the present officers it has commenced another era of great activity. The officers this year are as follows: President, Mrs. E. P. Choinière; Vice-President, Mrs. J. M. Lyons; Secretary, Mrs. J. F. Coffee; Treasurer, Mrs. H. R. Hower.

THE LEAGUE OF THE SACRED HEART

Another organization that has been well organized for some years in St. Mary's Parish is the League of the Sacred Heart which this year has the following officers: President, Miss K. McPhillips; Vice-President, Miss A. Kavanagh; Secretary-Treasurer, Miss C. Lock, and a devoted group of promoters as follows: Miss T. Burns, Miss M. Callen, Mrs. L. W. Cather, Mrs. E. P. Choinière, Mrs. James Coffee, Miss P. Corwin, Miss A. Crough, Mrs. G. Davis, Mrs. G. Derrick, Mrs. M. Doiron, Miss S. Duffy, Mrs. W. Dwyer, Mrs. M. Emmons, Mrs. W. Feather, Miss

ST. MARY'S CATHEDRAL DIAMOND JUBILEE



PROMOTERS OF THE LEAGUE OF THE SACRED HEART

First Row: Miss J. McCabe, Mrs. T. Needham, Miss M. McKinley, Miss A. Kavanagh, Mrs. L. W. Cather, Mrs. W. Dwyer, Miss L. D. Henry, Mrs. M. Vilburn. Second Row: Miss E. Rochette, Mrs. G. Jordan, Miss B. Shannon, Mrs. G. Derrick, Mrs. H. T. MacDonald, Miss C. Lock, Mrs. W. Feather, Mrs. E. P. Choiniere, Mrs. M. Doiron, Mrs. C. Welch, Mrs. J. Coffee. Third Row: Mrs. W. Jerome, Miss P. Corwin, Mrs. Rose Davis, Mrs. M. V. Percy, Miss E. Macdonell, Mrs. J. Power, Mrs. G. Adams, Mrs. G. Emmons.

L. D. Henry, Mrs. W. L. Jerome, Mrs. G. Jordan, Miss M. Kerrigan, Miss M. Meehan, Miss E. Lawson, Miss M. Millette, Mrs. E. Moscarella, Miss J. McCabe, Mrs. H. T. MacDonald, Miss E. McDonald, Miss E. MacDonell, Miss M. McKinley, Miss M. McPhillips, Mrs. T. Needham, Mrs. T. Norman, Miss S. O'Connor, Mrs. M. V. Percy, Mrs. M. Power, Miss B. Rochette, Miss B. Shannon, Mrs. M. Vilburn and Mrs. T. Welch. In connection with their past work the League members would like special tribute to be paid to the untiring labours as secretary for many years of the late Mrs. A. H. Kennedy.

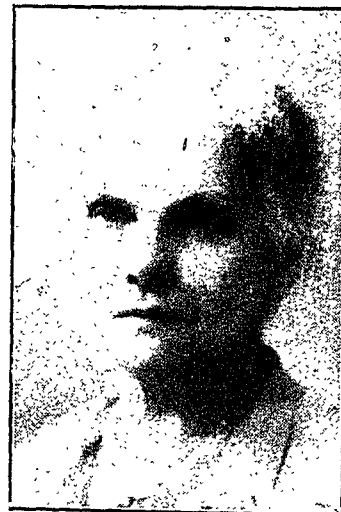
Besides engaging themselves in these purely parochial organizations the women of St. Mary's have always been active in guilds and auxiliaries of various Catholic charitable organizations such as St. Joseph's Orphanage, St. Agnes' Priory, Providence Shelter, and today the present generation of women are worthily maintaining the old traditions in this respect.

It is worth mentioning too, the wonderful bazaars organized throughout the years by the good women of St. Mary's at frequent intervals—it is difficult to see how Catholic movements could have survived at times had it not been for the efforts of the women of St. Mary's in this direction.

THE CATHOLIC WOMEN'S LEAGUE

The Catholic Women's League is a Dominion-wide organization and the Winnipeg Sub-Divi-

sion has had the valiant support of the St. Mary's women in its work for the general advancement of the Church and the charitable interests of the Community. From its inception here women of the parish have been prominent in official positions in the League, and the parish has had many representatives in the past years' list of officers as follows: President, Mrs. G. E. Smith (Immaculate Conception); First Vice-President,



MISS K. McPHILLIPS,
President of the League of the Sacred Heart, has resided in St. Mary's Parish since 1872.

ST. MARY'S CATHEDRAL DIAMOND JUBILEE

Mrs. P. J. O'Brien (St. Ignatius); Second Vice-President, Mrs. George Cheatley (St. Mary's); Third Vice-President, Mrs. Latremouille (St. Mary's); Secretary, Mrs. J. McMahon (St. Mary's); Treasurer, Mrs. J. H. Scott; Correspondence-Secretary, Miss A. Kirwan (St. Mary's). The Councillors are: Mrs. J. Murphy, Mrs. J. McIlroy, Mrs. H. McDonald, Mrs. R. O'Brien. In charge of Committees: Education, Mrs. A. Hogg; Hospitals, Mrs. A. Pitts; Social Welfare, Mrs. Linscott, and Sewing, Miss A. Kavanagh. Reports of the Subdivision for the past year, made to headquarters, show a tremendous amount of valuable work accomplished in many lines of activity. For instance the supplying of unemployment camps with upwards of three thousand pieces of literature during the past two years; Sunday evenings for the unemployed men at the Good Neighbours' Club, with concerts and other forms of entertainment, at which refreshments are served; affiliation with the Home Welfare Association and the supplying of clothing and household necessities to deserving cases; visiting hospitals, and working for the Community Chest Fund. There is no doubt that the League in this Community is carrying on most effectively so far as its means will permit and it should have the active support of the whole womanhood of the Church in Winnipeg.

A feature of particular importance is the 'Business and Professional Women's Unit' of the C.W.L. On Sunday afternoon, December 9th, 1934, Mrs. J. Coffee, National President of the Catholic Women's League, met a group of Catholic business women in the Fort Garry Hotel for the purpose of outlining the duties and work of a business unit. It was decided to form a unit, and the following members were enrolled on the Charter: Miss Charlotte Lock, Mrs. Teresa Norman, Misses Lucille Payne, Ethel Johnson, Ethel McDonald, Eleanor Collison, Mrs. Margaret Quinn, Misses Margaret Quinn, Cecile Shannon, Bernadette Shannon, Margaret Kelly, Helen Talpash, Mary Theresa Kelly, Marguerite O'Keefe, Mrs. Martin Murphy, Misses Margaret Corwin, Verna McMahon.

The slate of officers elected was: President, Miss Eleanor Collison; 1st Vice-President, Miss M. Quinn; 2nd Vice-President, Miss Ethel McDonald; Corresponding Secretary, Miss Marguerite O'Keefe; Recording Secretary, Miss Lucille Payne; Treasurer, Miss Margaret Kelly; Councillors, Mrs. T. Norman, Mrs. M. Murphy, Miss C. Lock and Miss M. E. Corwin. There have since been some changes. Miss Payne resigned and was replaced by Miss Loretta Klasen. Miss Margaret Kelly was married and was succeeded in office by Miss Mary McManiman; Miss Marguerite O'Keefe went to Scotland as an exchange teacher and Miss B. Donovan became Corresponding Secretary. The membership at last report was sixty-four. The unit meets the third Wednesday evening of each

month, with a study group meeting every first Wednesday evening.

THE AMICUS CLUB

The St. Mary's young women have also always devoted themselves to Catholic organizations not exclusively parochial, notably the Amicus Club, and have contributed in no small degree to the success of this well-known body. That they will continue to do so can be seen from the following list of last year's officers: Past President, Grace Healy; President, Marguerite De Decker; First Vice-President, Patricia Corwin; Second Vice-President, Georgina Guilbault; Third Vice-President, Anne Ryan; Recording Secretary, Ethel McDonald, all of St. Mary's Parish, and Bertha Tod, Correspondence Secretary; Florence Jobin, Treasurer. The executive for last year was composed of Mary Louise Guilbault, Mary Manning, Leonora Burgoyne, Margaret Corrigan, Marjorie Quinn, Irene Guilbert, Helen Kehoe, Helen Dwyer, Mildred Ellison, Betty Coyle, Kathleen Fullerton, all of St. Mary's and Kathleen O'Donnell, Mimise Tremblay, Stella Bryson, Llowyn Jobin, Helen Doyle, Eileen Doyle, Mary Burns, Geraldine Carroll, Annetta Carolan, Phyllis Mitchell, of other parishes. Certainly the Amicus Club is deserving of the support of every eligible member of St. Mary's Congregation for it is doing a notable social work in the parish and its provision of hampers at Christmas each year would in itself stamp the Club as one of the worthwhile Catholic organizations of the city.

Since writing the above, the annual meeting of the Club has been held and the officers for the coming twelve months are as follows: Honorary president, Miss Marguerite De Decker; president, Miss Patricia Corwin; first vice-president, Mrs. E. G. Cass; second vice-president, Miss Llowyn Jobin; third vice-president, Miss Kathleen O'Donnell; treasurer, Miss Florence Jobin; recording secretary, Miss Ethel McDonald; corresponding secretary, Miss Bertha Todd. Members nominated to the executive for the ensuing year are: Mesdames A. Silverthorne, J. B. Ryan, L. Doody; Misses Betty Coyle, Grace Healy, Mary Lou Guilbault, Marjorie Quinn, Geraldine Carroll, Anne Ryan, Mimise Tremblay, Georgina Guilbault, Phyllis Mitchell, Bernice Power, Maureen McCall, Kathleen Fullerton, Annetta Carolan, Betty Meindl, Mary Burns, Yolande Baroni, Cora Cardinal, Irene Carey, Eileen Burke, Joyce Brown, Leonora Burgoyne, Helen Doyle, Margaret Irgens, Pat Hearn.

It will be seen from the above that the women of St. Mary's Parish are well organized and under competent leadership to do what they can for the promotion of parochial and, indeed, city-wide Catholic movements. It is encouraging to note that many of the younger women of the congregation are active in these organizations.

ST. MARY'S CATHEDRAL DIAMOND JUBILEE

CHILDREN OF MARY SODALITY

The young ladies of the parish, who are never behind their seniors in their devotion to their spiritual and social life, also give their support to all worthy undertakings.

The outstanding society in which they are interested has been, of course, The Children of Mary. This society has always existed in the parish and has contributed very much to the fostering of devotion among the young ladies as far back as can be remembered. It has included in its list of presidents and executives the names of some who later on became prominent in parish organizations which have been established for those of more mature age and status. The varied existence of the Society has culminated in the organization we have to-day, fulfilling in every respect the full aims and objects of the Sodality.

The Children of Mary form a society which is numerically stronger and more active than has been known for many years. Counting around one hundred members—a number which is continually growing—the Society has recently undertaken with great success such activities as a Study Club, a Bowling Club, Hospital work, and a Publicity Branch. Their general monthly Communion takes place on the third Sunday of

every month. A general meeting is then held in the School Hall. The recitation of the Little Office of the Immaculate Conception is followed by a talk from the Chaplain or an invited speaker.

The Study Club meets twice a month and counts over thirty members. The Hospital Committee changes from week to week and is doing splendid work at the Misericordia Hospital. In addition to this, teachers of the Catechism class held every Sunday at the Misericordia Hospital are selected from the Children of Mary. The Children of Mary are to be congratulated on the spirit and activities of their Sodality, and it is hoped that they will eventually count every young lady of the parish in their membership. Such a society is a credit to the parish in every way.

The present executive officers are: President, Margaret Jerome; Vice-President, Kathleen Fullerton; Secretary-Treasurer, Marjorie Quinn; Councillors, Mary Mulvaney, Dorothy Blakah; Committees — Study Club, Margaret Padmore, Alice Prendergast; Hospital, Anne Ritchie; Bowling, Marjorie Kelly; Miscellaneous, Madeline Morton; Publicity, Denise Molloy, Françoise Prendergast; Catechism, Theresa Davis, Margaret Jerome, Kathleen Fullerton.

The Chaplain is Father Wood.



THE EXECUTIVE OF THE CHILDREN OF MARY, 1936
Front Row: Theresa Davis, Kathleen Fullerton, Rev. F. R. Wood, Margaret Jerome, Margaret Padmore. Back Row: Mary Mulvaney, Marjorie Kelly, Dorothy Blakah, Anne Ritchie, Madeline Morton. Inset, Marjorie Quinn, Denise Molloy, Françoise Prendergast.



St. Mary's Choir

St. Mary's Parishioners take a pardonable pride in the choir and they realize that they cannot praise too highly those devoted men and women who, often at the price of great personal sacrifices, through sixty years have succeeded one another in maintaining the high standard of the musical services. Yet, very few probably

realize the devotion of the average choir members who have to attend the almost endless succession of tiring practices to be prepared Sunday after Sunday to faithfully render the music of the church services.

To adequately illustrate what has been accomplished at St. Mary's this chapter of our parish

ST. MARY'S CATHEDRAL DIAMOND JUBILEE



ST. MARY'S CHOIR, 1936

Front Row: Mrs. C. Lane, Mrs. Haldane, Mrs. C. T. Nash, Miss Laplante, Miss Chaput, Miss Hynes, H. Caron, Mrs. Connell, Miss Blackah, Mrs. O'Connor, organist, Miss Kelly, Miss Pegoraro. Second Row: Mrs. Martin, Mrs. Sainte-Marie, Mrs. Philo, Miss Milette, Miss Robinson, Miss Procter, Miss Fulton, Miss Carey, Miss Murphy, Miss Timmons. Back Row: Messrs. C. Lane, J. R. Cavanagh, J. Turenne, A. Byrne, S. Kelly, J. W. Davies, L. Matte, J. Dempsey.

activities cannot be written without referring to the story of church music in the whole world because music, sacred and secular, reflects the general tendencies of the various periods during which it was composed and executed.

At the time of the foundation of St. Mary's plain chant was known in its adulterated form of long and short notes with interspersed sharps, whilst the more elaborate music of the time showed the names of Rossini, Cherubini, Farmer and Gounod. The Italian operatic influence held sway at St. Mary's as it did quite generally and there is no doubt that such type of music had a beauty of its own and reflected the best taste of its period. The parishioners of those days will remember the plain chant music and its effective rendering under the direction of Mr. E. Marsden, assisted by Mr. Daniel Miller, and in the more elaborate music and Offertory pieces the rich soprano voice, the best, many think, ever heard in any choir in Winnipeg, of Miss Madge Barrett, until recently a parishioner of St. Mary's and now living in St. Ignatius Parish.

Slowly the Liturgical revival—a return to the vivifying spirit of the church and the correct form of collective worship—made itself felt and it was about fifteen years ago that the Gregorian Chant was restored in all its pure beauty. Masses composed in accordance with the Papal Decrees were introduced and the school children were taught the Gregorian chant. St. Mary's can well be proud of the fact that its music is now on a par with the standard required of a Cathedral by the rules of the Church. The entire Proper and the Ordinary are always sung to the forms appointed in the official books of the

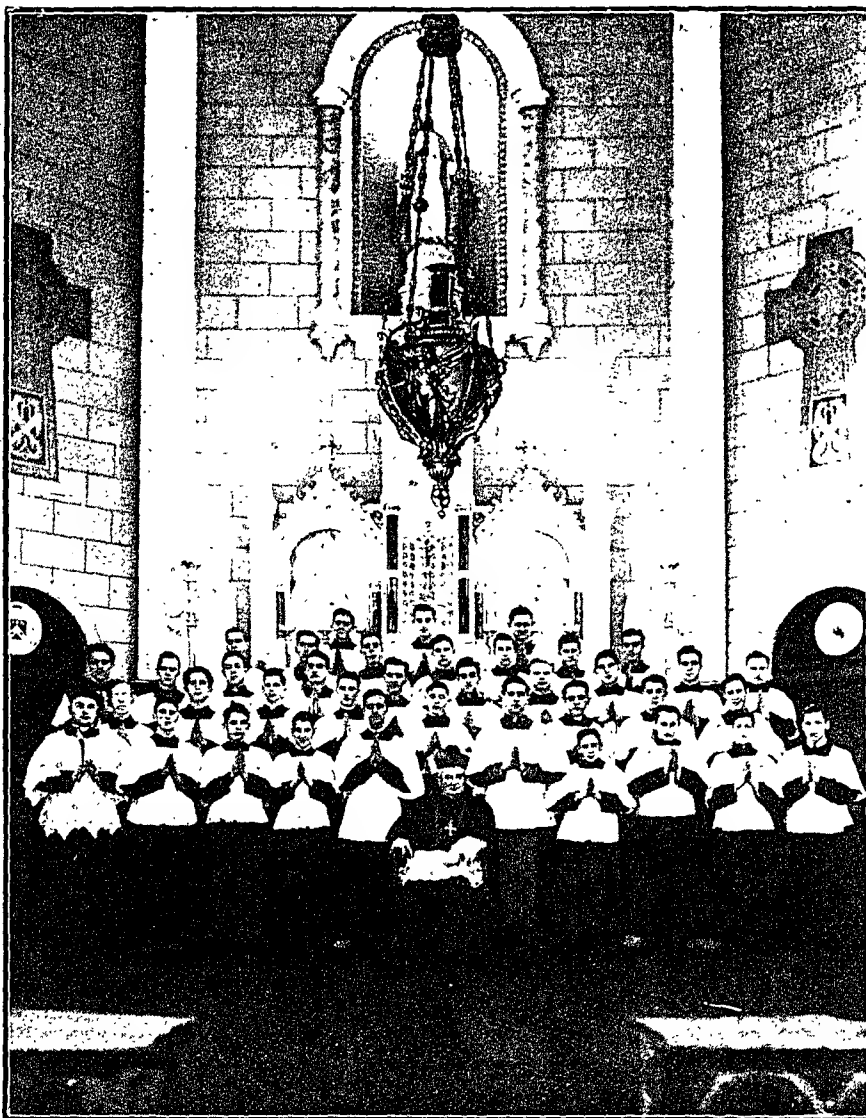
Church; the different processions and solemn blessings of the Liturgical year are carried out with their full musical setting.

The greater festivals of the Church are always marked by special music, thus at Easter this year there was sung the master-piece of the modern German composer, Meurerer, his "Christus Koenig Messe." Last Christmas the choir rendered Liszt's "Choral Mass." In recent years Nibelle's "Mass of Ste. Jeanne d'Arc," Gastoue's "Easter Mass," and Alari's "Christmas Mass" have been performed. Space forbids the mention of other beautiful Masses but St. Mary's is proud of the fact that its musical library is rich and comprehensive, including as it does many motets of Palestrina, Victoria, de Lassus, Van Berchem, Byrd, Josquin Des Pres, and other masters of the Renaissance and Tudor periods, as well as of modern masters such as Elgar, C. Franck, R. Terry, P. Yon and others.

The present very efficient and devoted choir-master is Henri Caron, who has held the position since 1931. He has had a great influence in directing the music at St. Mary's along correct lines; the parishioners are indebted to him for what he has accomplished, and it is certain they appreciate it. Other choirmasters of the past whose names come to mind are James Perkins, Dr. Bouche, Frank Kline, Henri Bourgeault, J. P. O'Donnell, H. G. Rignold, J. MacRorie, Father W. G. Moore, Father J. Puchniak, O.M.I.

The first organist of St. Mary's Parish seems to have been Mrs. Kitson, and of more recent times, but going back to fifty years of church history, the services in this capacity of Mr. Evans, Miss Alice Doyle, and the present organist, Mrs. O'Connor, should be recorded.

St. Mary's Sanctuary Club



SENIOR SANCTUARY CLUB MEMBERS

Centre: The Most Rev. A. A. Sinnott, D.D., Archbishop of Winnipeg. Front Row: Very Rev. J. E. Cahill, D.D., C. Parrish, E. Lonergan, C. Payne, J. Davis, M.C., D. Pilley, President, D. Leyden, J. Millbank, F. Pilley, P. Gregory. Second Row: F. McMahon, A. McKay, J. C. Dowling, F. deDenus, W. Irwin, E. Coyle, P. Lonergan, G. Caron. Third Row: W. Ouellette, J. McMahon, C. Coughlin, F. Russell, R. Burns, R. Lejeune, E. Cantwell, R. Payne, E. Devlin, N. Macphee. Fourth Row: D. Burns, E. Dwyer, H. Roljo, L. Dowling, P. Adams, J. Whalley, R. Devlin. Fifth Row: J. MacHale, A. Lejeune, L. Whalley.

Priests visiting St. Mary's never fail to express in no uncertain terms their appreciation of the wonderfully effective organization of the Sanctuary boys, and they invariably note the fine spirit with which the lads readily respond to all calls that are made upon them. This, of course, is no surprise to the Archbishop, the clergy and the parishioners, who are assured that this service is really a notable and outstanding achievement of the Cathedral parish,

and for this they are outspoken in their expressions of gratitude to the Sisters in charge of the sanctuary arrangements. A significant feature of this organization is that it retains the sustained interest of the boys not only whilst they are attending the parochial school but also when they have passed on to High School and College, and in fact in many cases long after they have closed their educational course. The result is that there is never any lack of youthful

ST. MARY'S CATHEDRAL DIAMOND JUBILEE



INTERMEDIATE CLUB MEMBERS

Centre: The Most Rev. A. A. Sinnott, D.D., Archbishop of Winnipeg. First Row: J. Lavigne, P. Wood, L. Vandenheede, R. Trepanier, A. Schaeffer, M. Lacasse, A. Lajeune, L. Restle, B. Gregory, V. O'Brien, K. Routley, G. Ross. Second Row: T. Needham, J. Young, J. MacKenzie, A. Wynant, J. Lonergan, A. Calvez, C. Pruneau, E. Schaeffer, M. Higgins, B. Montgomery, C. Clifford, J. Howe. Third Row: J. O'Sullivan, P. Gavel, R. Jordan, F. Collins, I. Pelechaty, J. Shannon, M. Beaudoin, R. Currie, J. Dowling, J. Gregory. Fourth Row: F. Edmondson, C. Birch, C. Dowling, H. Woerlee, G. Lis.

servers at the daily Masses, the many special Masses, and the Evening Devotions, and when the great festivals throughout the year are celebrated it is certainly an inspiring sight to see the finished and devotional deportment of the older boys.

There is no doubt that a very important factor in this great accomplishment is the "Sanctuary Club" which has been fitted up in the basement of the Cathedral. This is without question a feature that is much appreciated by the boys, and is a great inspiration to them, not only during their school days, but also when they have gone to College, and even into the business life of the community. It is therefore worthy of a special chapter in these annals.

"St. Mary's Sanctuary Club" was formed in 1920, and it came into being through the foresight and zeal of Sister Rose Mary who has ever since, for sixteen years, with one short interval, devoted her great organizing and administrative ability to its management.

The charter members of the Club were Basil Colloton, William Bennett, Emmet Dwyer, Jack Jobin, Byrne Jobin, and Louis Dwyer. The first president was Emmett Dwyer, now well

known in business and professional circles of the city as Dr. E. Dwyer.

The initial home of the Club was the locker-room in the basement. It was at first meagrely furnished with a large table and five chairs. Although there were only twenty-three members, they at once undertook the production of a Club periodical, and this work was undertaken by Louis Dwyer, who was both editor and printer, doing all the work by hand. Only one copy of each issue was prepared, and about fifteen in all were issued.

The year 1921 was one of great progress. The locker-room was furnished as a Club, His Grace supplying almost every necessity. Ping-pong and billiard tables, easy-chairs, books and book-cases, pictures for the walls, reading-lamps, checkers and other games made the club an attractive rendez-vous for the boys.

At the commencement of the Club activities and as the membership grew, there was a deplorable shortage of cassocks and surplices. Therefore, one of the first of the many important works undertaken by the club members was the provision of suitable wearing apparel for servers at the altar, and each winter for eleven years the senior members staged a dramatic



JUNIOR SANCTUARY CLUB MEMBERS

Centre: The Most Rev. A. A. Sinnott, D.D., Archbishop of Winnipeg. First Row: G. Laporte, W. Kenzie, R. Keating, T. Gregory, P. Messner, V. Gibson, J. Walker, B. McDonald, A. Messner, K. Puls, L. Goulet, W. Pinder, T. McGetrick, Train-Bearer. Second Row: P. Murphy, B. Pambrun, C. O'Brien, R. LaTourelle, W. Burgess, D. Gingras, R. Bjornson, R. Devisscher, M. O'Brien, V. Chuby, C. Dowling, B. Mulvaney. Third Row: L. Beavis, G. Hicks, G. Hicks, M. Clifford, R. Clifford, P. Gault, J. Neil, C. Herbert, C. Clatnburg. Fourth Row: I. Sparks, G. Willas, J. Anderson, S. Morin, D. Lawson.

ST. MARY'S CATHEDRAL DIAMOND JUBILEE

performance and with the funds raised in this way they not only paid the club's expenses, but they also equipped themselves with the necessary costumes. In this connection it must be said that the Club members pride themselves on the fact that they have never been the slightest charge on the church funds. The plays proved so successful that for eight years, at the invitation of "The Tribune Empty Stocking Fund" the Club repeated its annual play for the benefit of the poor at Christmas, the amount raised each year being something over twelve hundred dollars for that deserving purpose.

Among the Club presidents during its sixteen years of existence there have been many who are now well known in the clerical, professional and business life of the city, notably Dr. Emmet Dwyer, W. J. Bennett, Pat Manning, Rev. Bernard Davis, Fred Payne, Russell Manning (Seminarist), John Hanley, S.J., Joe Davis and Donald Pilley.

About the year 1927 it was decided to produce a club journal and under the direction of Bernard Davis the "Samascope" came into being. This mimeographed three-page periodical came out fortnightly and had a circulation of three hundred copies. Two years later this was changed to the present well-known "St. Mary's Acolyte" which is now printed every month and is a press-printed journal containing matter of much interest to the friends of the Sanctuary boys. The present editors are Mark Reardon and Ted Cantwell.

The year 1929 was a great one in the Club's history. The Archbishop decided that the quarters should be enlarged to twice their original size and as a result of this the members consider they have now the cosiest corner in town. The red terrazzo floor was the gift of Mrs. Patrick Shea; His Grace donated a new General Electric Radio; a telephone was install-



DR. EMMET DWYER

was the first president of St. Mary's Sanctuary Club which was formed in 1920.



DONALD PILLEY

"is now President of the Club."

ed; a small kitchenette was put in; and a library was started in which there are now well over one thousand volumes.

The Chancel Choir was formed in 1931 and the forty members in their Cathedral purple cassocks assist at many special devotions throughout the year.

"The Knights and Pages of the Blessed Sacrament Union" is well established in the Club and once a year the boys solemnly and publicly renew their promise of fealty to the Blessed Sacrament. It is a most impressive service.

The Club's motto is "PROMPTITUDE, CHEERFULNESS, REVERENCE IN THE SERVICE OF CHRIST OUR KING," a motto which the members obediently and successfully make every effort to live up to.

The Club colors are blue and white.

The membership is divided into three groups with a president for each group. The seniors are High School and University students and boys who have finished their schooling, and their president is Donald Pilley. The Intermediate members are boys of grades 5, 6, 7 and 8, and the president is Donald Leyden. The Juniors are the small boys of grades 2, 3 and 4, under their president Louis Vandenhede. The present Master of Ceremonies at all of the Pontifical services in the church is Joseph Davis, and he has held that position for eight years.

It may be recorded here that the Archbishop's first train-bearer was Jack Rapp.

The present club membership is: seniors, 49; intermediates, 45; juniors, 41, a total of 135.

The members of the Club supply the servers for all the services at the Cathedral and they do it, as their motto says, promptly, cheerfully, and with reverence. Other religious institutions have been served in this way from time to time,

ST. MARY'S CATHEDRAL DIAMOND JUBILEE

notably, the Good Shepherd Monastery, the Misericordia Hospital and the Precious Blood Monastery.

The Sanctuary Club has proved itself a great adjunct to the parochial school and the college and it is a feature of the parish life which is valued very highly by the Archbishop. It owes a lot to His Grace and it must be consoling to

him that the boys are so faithful in responding to his endeavours. As to the parishioners they undoubtedly realize the importance of the Club in providing the boys with this means of continuing their school associations and at the same time binding themselves together in the service of the church. The value of the club really cannot be overstated.

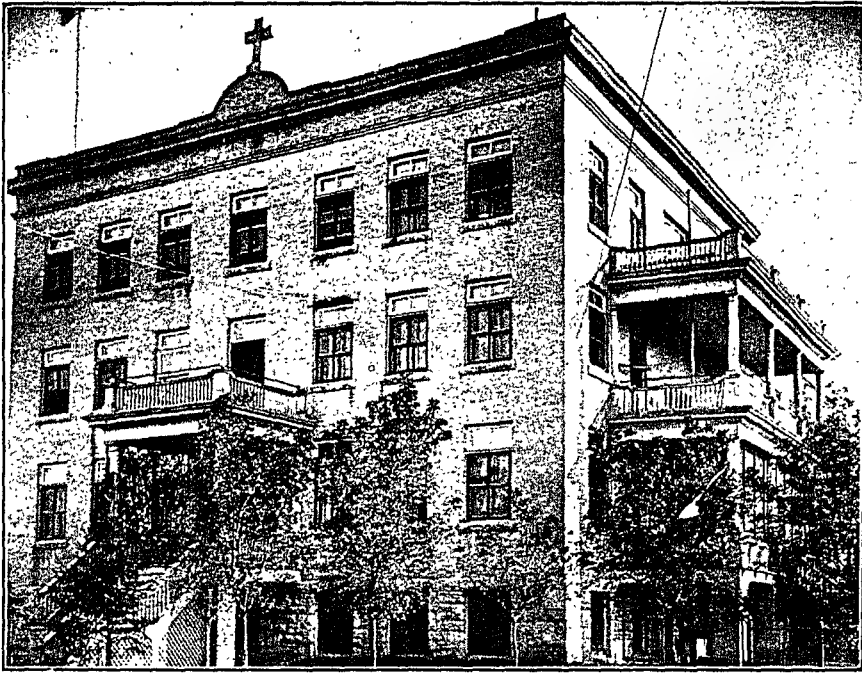
St. Mary's Cemetery

An outstanding achievement that must be placed to the credit of St. Mary's is the provision the parish made early in the eighties of the last century for the development of a resting-place for the mortal remains of the Catholic dead of the City. Originally a plot of land to be used as a burial ground had been secured at a point on the prairie some miles west of Winnipeg, but it was early realized that this location would never lend itself to the full purpose that devout Catholics always have in view, and the veneration and affection with which they surround the burial of their beloved dead. Accordingly, about the year 1884, land for a permanent cemetery was acquired in the then vast unimproved area lying south of the Assiniboine River, and ever since this has been the burying place of Catholics from all the parishes of the city. It is known as St. Mary's cemetery, and has been administered and gradually beautified under the administration of the parish. In 1906 the Mortuary Chapel was erected, and during the more than half a century that the cemetery has been in use the parish authorities have left nothing possible undone that would make it a spot which devout Catholics could use and could visit with the assurance that the last resting place of their loved ones was as worthy as tender care and spiritual aspirations could make it. Anyone residing in Winnipeg who can recall the condition of the property when first acquired, and the difficulty of its approach, will admit that the people of St. Mary's have done wonders in administering it in such a way that it is now a place of pilgrimage each year for thousands of Catholics, men and women and children, who go there to say a prayer for the souls of their loved ones, and to adorn their graves amidst surroundings in keeping with Catholic teachings and traditions. Originally a bare piece of prairie on the riverbank, seemingly far out in the country, with merely a muddy prairie trail by which to reach it, the cemetery site has been transformed into what in summer is a garden of foliage and flowers, with well-tended graves and paved paths, and today the cemetery is easily reached by visitors from all sections of the city. The provision of this cemetery whilst it has, of course, been a labour of love and devotion to the people of St. Mary's, has not been, at times,

without its anxieties to those charged with its administration. Whilst not subject to general taxation there were periods when frontage taxation which resulted from the construction of streets on three sides of the property, created a great problem which had to be solved by sacrificing some of the original area on the north and south sides. The parish, too, found there are several inherent difficulties—mostly of a financial nature—that are inevitable in a project of this kind but all have been overcome and the achievement has been one which the people of St. Mary's may well be proud of. A history of the Catholic church in Winnipeg is carved on the tombstones that dot the cemetery for it can be found in the names of generations of men and women the very mention of whom recalls the development of the present far-flung city parishes. The record of the oldtimer is there, he or she who saw the beginning of the church in Winnipeg and was valiant in its support—those who came a little later and passed through the ordeal of the school persecution, nobly playing their part—others who followed and helped in building up the new parishes which became necessary—right down to those who only yesterday, as it were, walked and worshipped and worked with their relatives and friends who are left to mourn them and to continue the good work they were doing. The cemetery is a holy spot and it has been since its inception a holy and wholesome work of the Mother-Church of the Archdiocese—a work which certainly should be given an honoured place in the history of the achievements of the parish.

With such wonderful provision of a last resting-place for the Catholic dead of the city the thought naturally arises how essential it is that in all funeral arrangements due regard should be paid to maintaining a completely Catholic environment, and with this in mind it does not seem out of place to suggest the importance of the Catholic undertaker and, as far as possible, Catholic pall-bearers. This is a thought that should certainly move our people when confronted with the duty of giving their loved ones a Catholic burial; it can and should be thoroughly Catholic. We have in the Parish the Catholic undertaker, and St. Mary's parishioners in providing the beautiful Cemetery have certainly done their part.

Charitable Institutions



ST. JOSEPH'S ORPHANAGE
as it stands today, was erected in 1907, additional wings being added in 1909 and 1915.

ST. JOSEPH'S ORPHANAGE

From its inception St. Joseph's Orphanage has had a special interest for St. Mary's parishioners, first, because of the important and efficient work carried on within its walls, and also from the fact that it commenced operations in the building which was the original church and rectory of the parish. The Orphanage was blessed and formerly opened on the 6th of May, 1900, by Archbishop Langevin, with the beloved Sister Duffin as Superior and with the following St. Mary's parishioners as the finance Committee: N. Bawlf, president; T. D. Deegan, vice-president; W. Jordan, treasurer, and F. W. Russell, secretary; at the same time seventy ladies formed an auxiliary with Mrs. N. Bawlf as president.

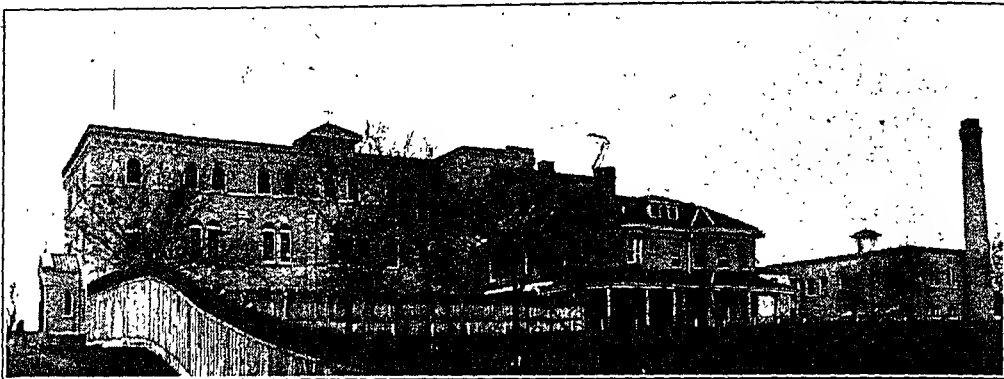
The number of children, boys and girls, coming under the care of the sisters grew so rapidly that soon the building in which they were housed became quite inadequate so the site at present occupied on Portage Avenue was acquired on which a large brick building was erected and taken possession of in 1907. An additional wing was built in 1909 and another in 1915 to complete the structure as it now stands. St. Joseph's Orphanage has cared for some thousands of children since its institution. From 1927 it has received only boys, it being found necessary to remove the girls to St. Agnes' Priory conducted, by the Sisters of the Good

Shepherd. Boys are received from the age of five and discharged at thirteen, when those of them still in need of care are transferred to the Brothers at Otterburne.

The Orphanage has been a most valuable adjunct of the Children's Aid Society in caring for Catholic wards of the society awaiting foster homes, and in this connection the untiring zeal of the late Mrs. F. W. Russell must be recorded.

Notwithstanding the depression which has made things very difficult for the sisters, they have never turned from their doors a genuine or deserving case and have consistently received all the charity cases coming to them through the Children's Bureau of Winnipeg, of which F. W. Russell is chairman. Space does not permit a detailed description of this wonderful institution and the work carried on therein. Suffice it to say that the training and education of the boys are both splendidly provided for. Fully-qualified teachers carry on the education in bright, airy and well-equipped classrooms with special religious instructions by the sisters. The dormitories, dining room and recreation facilities and all the other necessary accommodations should be spoken of, in fact St. Joseph's Orphanage is recognized as one of the best equipped and most deserving institutions in Winnipeg. The self-sacrificing sisters, under their present superior, Rev. Sister Desaulniers, are entitled in the highest degree to the sympathy of all worth-

ST. MARY'S CATHEDRAL DIAMOND JUBILEE



HOME OF THE GOOD SHEPHERD AND ST. AGNES PRIORY

"They commenced their work in a house on William Avenue within the boundaries of St. Mary's Parish."

while people in Winnipeg and it can safely be said that St. Mary's parishioners will do all they can for an institution in which they are, for many reasons, particularly interested.

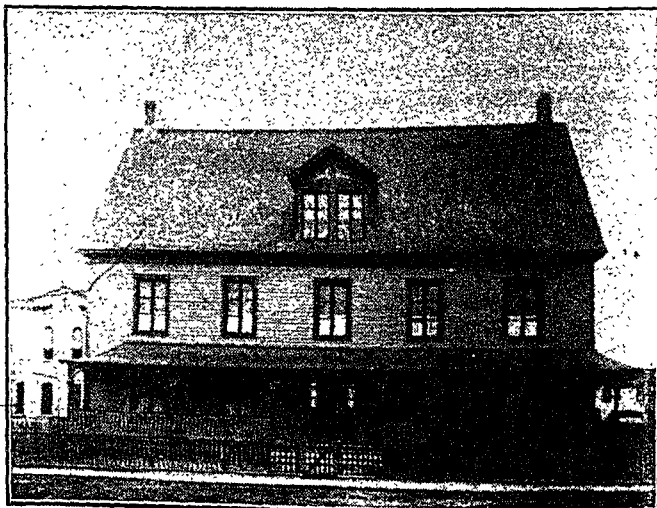
GOOD SHEPHERD HOME AND ST. AGNES PRIORY

It was in 1911 at the request of the late Magistrate Daly, and with the approbation of Archbishop Langevin, that the Sisters of Our Lady of Charity of the Good Shepherd came to Winnipeg. They commenced their work in a house on William Avenue within the boundaries of St. Mary's parish, but neither the locality nor accommodation proved suitable, so the site at West Kildonan was secured. The first work of the sisters in Winnipeg was the care of girls committed to them by the Juvenile Court, but in 1925, they branched out into another sphere. On February 15th, 1925, Archbishop Sinnott performed a ceremony very dear to his heart when he blessed the new building which is known as St. Agnes Priory and is the Orphanage for Catholic girls in Winnipeg. It has since been a very busy and interesting section. Tiny tots and little girls, neglected or unprotected, find a home and shelter in the Priory; most of these have never known a mother's loving care nor a father's affection and to teach and instruct and to care for their every need is the task which the devoted Sisters are performing.

A few months after the present home was opened, "The Lady Helpers" were organized and by their moral and financial aid, by their many thoughtful and timely gifts, they have earned the gratitude of all interested in the welfare of the institution. Mrs. E. J. McPike, of St. Alphonsus Parish, has been the ardent president of this Auxiliary for many years, and women of St. Mary's congregation have laboured long and earnestly by giving their

time and services, notably one who has recently passed to her reward and will be greatly missed, the late Mrs. F. W. Russell who tirelessly devoted herself heart and soul to supporting the Sisters in their work for the spiritual and material well-being of the little ones.

In the Good Shepherd Home Proper, which is a distinctly separate building from the Priory, the sisters are engaged in a tremendous work looking after girls committed to their care by the courts. Here is going on the rescue of the young, the reform of the fallen, and the sanctification of the reformed—there is no other uplift and reclamation work on earth comparable to that being daily accomplished right in this community by the Good Shepherd Sisters. The object being the rescue of girls from the danger of immorality and the reclaiming of the wayward and unfortunate, the success the Sisters are having really justifies what has been often said that the history of each Good Shepherd foundation



ST. JOSEPH'S ORPHANAGE
1900-1907

This is the first building erected on St. Mary's property. It served as church and rectory from 1874 to 1881, and as rectory till 1899. From 1900 to 1907 it was the home of St. Joseph's Orphanage and today it is known as Providence Shelter.

ST. MARY'S CATHEDRAL DIAMOND JUBILEE

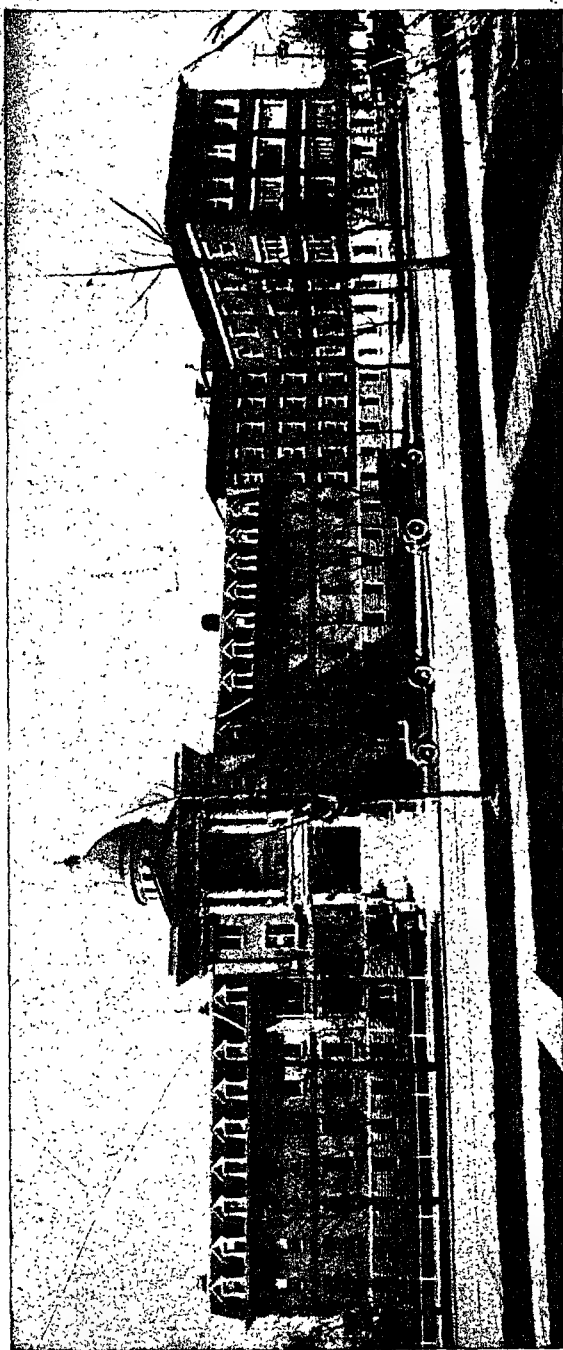
reads like a fairy tale. This is certainly true of the Winnipeg foundation and there is a splendid opportunity offered to charitable women of St. Mary's to associate themselves with this wonderful achievement through the medium of the Lady Helpers.

MISERICORDIA HOSPITAL

The Sisters of Mercy came to Manitoba by invitation of His Grace, Archbishop Langevin, in 1898 and took up their residence in a small house in St. Boniface. Shortly afterwards they purchased property on Broadway, Winnipeg, with the intention of founding there a permanent establishment in which to carry on their work of helping in the moral rehabilitation of unfortunate girls and women and to receive, nurse and bring up forlorn and abandoned children. Owing to unforeseen circumstances they found it imperative to leave the Broadway site and in 1900 they erected a small building at their present location on Sherbrooke Street. It was not long before larger quarters were necessary, so with sublime trust in Divine Providence they commenced the work on the present hospital as it exists today. Up to 1916 the Misericordia Hospital had opened its doors only to cases of obstetrics, but then with the consent of the ecclesiastical authority and the encouragement of a number of doctors, medical and surgical cases began to be admitted to the hospital, and a school was formed to permit nurses to obtain regular diplomas. It is now and has been for some years one of the outstanding hospitals of the city and is ranked Class A by the Catholic Association of Federated Hospitals.

In 1903 the Sisters had found that it would be necessary to provide a separate building in which to give shelter to the little ones gathered in the Hospital and through the munificence of Monsignor Ritchot, Monsignor Cherrier and Monsignor Cloutier, an institution was commenced which has now developed into the magnificent building known as the St. Norbert Orphanage, where, during the period of its operation, literally thousands of children have been cared for by the Sisters. Wards of the Children's Aid Society, Winnipeg, have found a home there, also a great number of babies admitted through the Children's Bureau of Winnipeg, and notwithstanding the difficulties of the times no deserving case has ever been refused admittance.

The value to the community of the work being carried on by the Sisters of Mercy at their main hospital located within the boundaries of St. Mary's parish and at their Orphanage cannot be over-estimated, and it forms an important part of the child-caring machinery of the community.



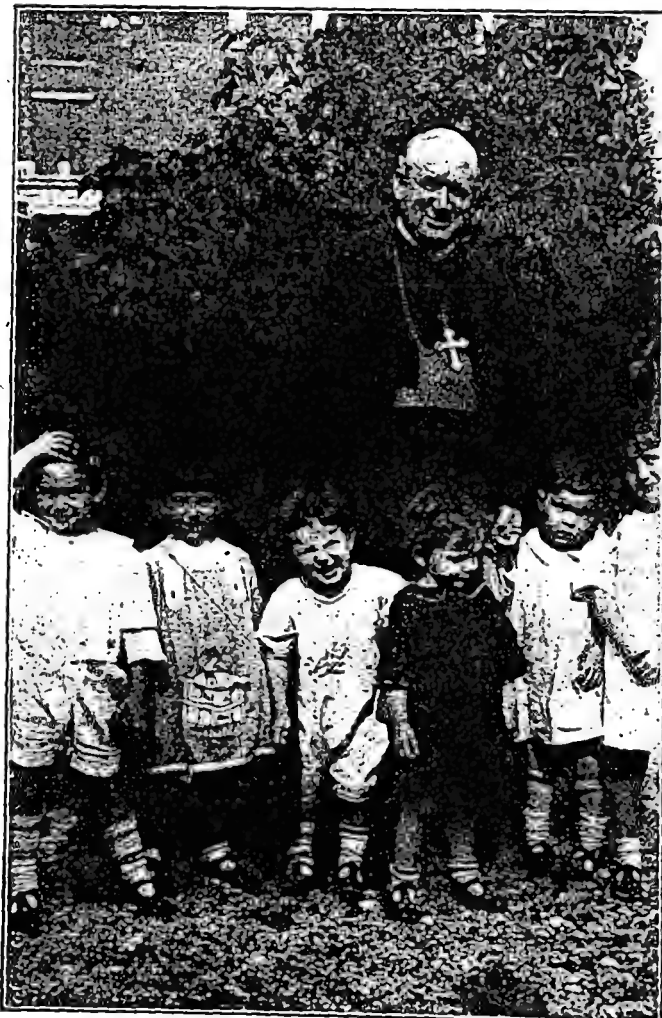
MISERICORDIA HOSPITAL

"It is now and has been for some years one of the outstanding hospitals of the city."



PROVIDENCE SHELTER

"To promote this worthy enterprise the building on Carlton Street, north of the Cathedral site (the church of 1874) was converted into an inviting, comfortable and homelike shelter for the little ones."



"In his paternal solicitude for the little ones of his flock, Archbishop Sinnott asked the Sisters of Providence of Kingston, Ontario, to assume the care of this sacred portion of his pastoral charge."

PROVIDENCE SHELTER

Previous to 1923 the homeless infants and uncared-for little tots of the city were fostered by the Provincial Child Welfare Division and the Winnipeg Children's Aid Society with no distinction of creed. The Catholic members of the Children's Aid Society determined that this was a condition which ought to be changed, so under the leadership of Mrs. F. W. Russell, they waited on His Grace, Archbishop Sinnott, and in his paternal solicitude for the little ones of his flock he asked the Sisters of Providence of Kingston, Ontario, to assume the care of this sacred portion of his pastoral charge. To promote this worthy enterprise the building on Carlton Street, north of the Cathedral site was converted into an inviting, comfortable and homelike shelter for the little ones; who were transferred from the Children's Aid Shelter, River Avenue, on October 31st, 1923. Since that date five hundred Catholic children from the age of six months to five years have been tenderly cared for and prepared for a start in life. Two of the sisters as well as a lay-supervisor are registered nurses and capably equipped for the scientific care of very small children's diseases. Dr. Gordon Chown, Dr. O. J. Day and Dr. Harold Pophan form the medical staff of the institution giving their time and professional attention free to the children in the Shelter. Though limited in appointments the Providence Shelter is equipped to meet the various problems attendant on the care of such small tots. The ultra-violet lamp is one of the chief features in the equipment and with sunny playrooms, bright nurseries, spacious bathrooms and a commodious playground, there is everything necessary to build up the health of these small inmates. The latest project in Providence Shelter activities is that of a kindergarten for the training of the senior children. It is artistic in arrangement and properly equipped for the "play-work" daily schedule.

The parishioners of St. Mary's have every reason to be justly proud of this magnificent institution and in fact it deserves the generous support of all citizens who are interested in child welfare, as the Shelter is undoubtedly maintaining a standard equal to any undertaking of the kind in the Dominion. Visitors are ever welcome at Providence Shelter.

ST. MARY'S CATHEDRAL DIAMOND JUBILEE

THE SISTERS OF SERVICE

A thrilling work of practical and spiritual importance is being carried on by the Sisters of Service within the boundaries of the parish of St. Mary's at their Hostel, 62 Hargrave Street.

The Hostel was opened in April of 1926 with Rev. Sister Church as Superior to take care of young girls coming to Canada from overseas. The Catholic Women's League owned the building and supported the work being done in it.

This was principally to meet the young Catholic girls when they arrived at the railway depots and house them until employment was secured, the Sisters carrying on their own employment bureau, and having great success in placing the girls in homes where they were kindly treated and received reasonable wages. At the same time the Hostel was a club for the girls in employment, where they were always welcome, and entertainments and various forms of amusement were arranged for their benefit.

The work along these lines flourished until the new immigration laws stopped the flow of girls into Canada. So in 1933 the work was readjusted and now the Hostel is devoted to the welfare of Catholic girls in domestic service in Winnipeg, and is a home for those seeking employment. During 1935 the number of girls placed in employment was two hundred and twenty-three; total number interviewed and advised twenty-seven hundred and seventeen; twenty-eight hundred and fifty-eight girls made use of the clubrooms, and eleven sick girls were nursed there till they were well and could work again. Last year, too, thirteen thousand four hundred and forty-four meals were served to boarders who paid as much as they could afford from their earnings; fourteen hundred and fifty-three charity meals were provided, and five hundred and sixty-nine nights' rest given to needy girls. It is really difficult to know what the girls would have done had there been no Hostel.

The spiritual welfare of the girls is well look-

ed after both in respect to those who may be in the Hostel and those who have been placed in employment.

In October, 1934, the Catholic Women's League turned the Hostel and property over to the Mother House of the Sisters of Service.

There is no doubt that the work of the Sisters of Service is producing wonderful results in this city and is carried out with a thoroughness and tact which make a great impression on the girls concerned. What a blank in the lives of the Catholic girls in domestic service in Winnipeg there would be if the Hostel were to close! They look upon it as their home—they would be absolutely lost without it. The employment service of the sisters is also invaluable in the Catholic life of the city. The Hostel is undoubtedly destined to grow into a big institution and is a movement which St. Mary's people may well be proud to have in their midst. The present superior is Sister E. Chartrand, who is wonderfully equipped for the position.

SISTERS OF THE PRECIOUS BLOOD

The Monastery of the Sisters of the Precious Blood which bears the beautiful title of "Christ the King" was officially opened by His Grace, the Archbishop, on the feast of Christ the King, October 26th, 1930. This foundation was first solicited by His Grace in August, 1929. For a long time the project seemed utterly impossible owing to innumerable obstacles, but with the help and guidance of Divine Providence these were eventually surmounted. "May God be praised, for His ways are wonderful," wrote His Grace in January, 1930, in reply to a message informing him that the foundation would be made as soon as possible. During the ensuing months preparations were made, while prayers constantly ascended heavenwards for the successful establishment of the future monastery. In due time six Sisters, including Rev. Mother St. Patrick, the present Superior, were nominated for the Winnipeg Mission, and on October 2nd, 1930, they took possession of their house which had been the home of Major Aikens, 426 Assiniboine Avenue. The Sisters declare they will never forget the welcome that was extended to them on their arrival in Winnipeg, nor the generosity and benevolence that have been shown them ever since and they especially acknowledge that they have always found the best of friends in His Grace, whose paternal interest in the community has never abated.



LORD STRATHCONA.

one of the founders of the C.P.R. and Father Lacombe, former pastor of St. Mary's, reminiscing about the events of the early eighties.

CATHOLIC CENTRAL BUREAU

The founding of this organization in May, 1936, was intended to establish a confidential bureau of advice and assistance in connection with relief and social and domestic problems. For a long time it had been realized that something was necessary to co-ordinate the many scattered Catholic units of the city that had been doing admirable work, but which were handicapped by the lack of a central office and organization, that by linking them together would give strength and consistency to their undertakings and create the necessary confidence that the best possible results were being achieved. A meeting was therefore held on the 22nd of May and this movement which is undoubtedly destined to be an important factor in the charitable Catholic life of the city was launched. A constitution was adopted under the provisions of which a board was set up consisting of all the Parish Priests with two ladies and one gentleman from each parish. Five members of the Board comprise the executive which will have charge of all the transactions of the Bureau. For the year 1936-37 the following will be the Executive: Right Rev. Monsignor A. D. Rheume and Mrs. Charles Pilley (Directors) with Mr. Frank Nilan, Mrs. C. Minvielle and Miss Margaret Gorowski. The building on the Cathedral property known as 220 Hargrave Street was put at the disposal of the Bureau and every day Mrs. Pilley assisted by parochial representatives attend there during specified hours to receive and deal with the applications that come to them for every conceivable kind of relief and encouragement and advice. Of course all this work is carried out on a strictly confidential basis and there is abundant evidence already that the work and methods of the Bureau are very much appreciated by those who are being assisted. The parish representatives who rotate in attending the headquarters daily are responding splendidly to this onerous duty, and a warm invitation is extended to all to pay a visit to the headquarters and thus gain a first hand knowledge of the extent and importance of the work.

THE LEGION OF MARY

As we go to press, we are happy to record the formation of a new Society in St. Mary's Parish. On Sept. 29, 1936, Miss Mary Duffy, organizer for the Central Council of the Legion of Mary of Dublin, on the invitation of Rev. Dr. Cahill, convened a group of ladies in St. Mary's Rectory and formed the praesidium of Our Lady of Good Counsel. The first meeting was held in St. Mary's School on October 6th, 1936, the following persons being present. Very Rev. J. E. Cahill, D.D., Spiritual Director; Miss Mary Duffy, organizer for the Central Council; Mrs. J. F. Gregory, President; Miss Ethel McDonald, Vice-President; Miss Mary Jordan, Secretary; Miss Charlotte Lock, Treasurer; Mrs. Charles Pilley, Mrs. C. S. Hooper, Mrs. A. G. Welch, Mrs. A. Dekerzne, Mrs. E. C. Adams, Miss Margaret Jordan, Miss Aline McDonald and Miss Dorothy Dolron.

CAMP MORTON

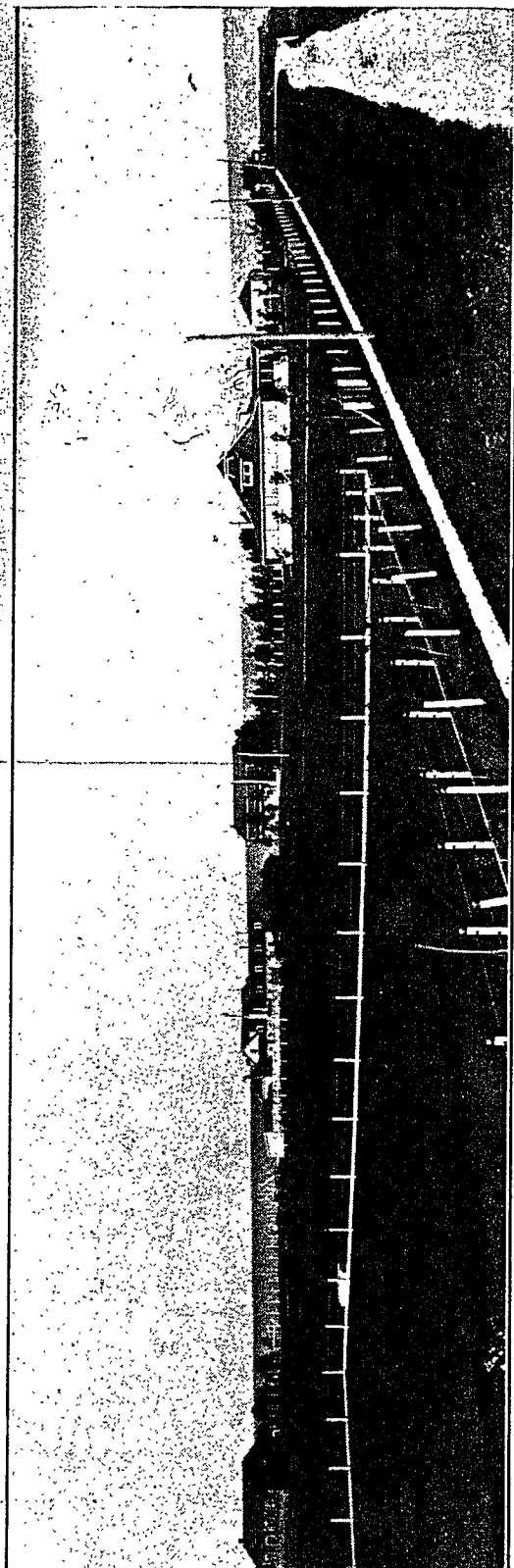
Although not specifically a parochial undertaking the establishment of this Camp which is now the summer-playground for the Catholics of Winnipeg, actually came into being through the warm support given it by the parishioners of the Cathedral parish. It was in 1920 that the Archbishop announced his intense desire to provide a summer camp for the Catholic children of Winnipeg. To escape the dangers and the influences of the city streets the children had then the only alternative of unsuitable lakeside resorts and His Grace determined to offer them a camp that would be based on a guarantee of safety and watchful supervision. The first step was to find a suitable location and this was soon discovered on the shores of Lake Winnipeg at the first station north of Gimli. After an inspection trip by Father Blair, Father Morton and D. F. Coyle, they gave a most favourable report and the property was purchased by the Archbishop on the 30th of June. Father Morton who had had great experience in conducting Scout camps in England immediately proceeded with a body of parishioners to commence as pioneers the preliminary work of clearing the site and marking out the spots for the future camp buildings. Those pioneers were all from St. Mary's and their names deserve to be recorded: C. Mulligan, A. Jobin, L. Dwyer, W. Clifford, J. Buckingham, A. Bouey, M. Anderson, H. Gillis, O. Donovan, E. Halford, L. Walters.

They did good work and on the 5th of July, the first contingent of campers arrived with the Archbishop at their head, accompanied by Messrs. D. F. Coyle, E. Dowdall, J. Q. Gallagher, LeGrand, McDonald and Dwyer, together with forty boys and a cook.

This contingent busied themselves in continuing the clearing of the site, erecting a number of temporary, but necessary buildings, and the installing of a pumping engine and an electric lighting plant.

Those who remember the rough and primitive conditions of the site when it was first acquired will pay tribute to those pioneers who under the inspiring leadership of the Archbishop and Monsignor Morton, laid the foundation of the beautiful resort which it now is. Every year since its foundation has seen steady progress. In 1921 the dining-room and ice-house were built; in 1922 the tennis courts were laid down and the Chapel was provided; in 1923 Champion Tower, which has been a great attraction to all visitors, was erected; the year 1924 saw the provision of Chateau Rheume, designed to accommodate young women who work and who need an inexpensive holiday. In the meantime the Archbishop had terraced the banks of the Lake, and had begun—even with his own hands—the clearing of the bush of its deadwood. He had also built the Church and the rectory, and a residence for the Sisters of Service, who were

ST. MARY'S CATHEDRAL DIAMOND JUBILEE



VIEW OF CAMP MORTON

carrying on valuable mission work in the vicinity. The year 1925 was the Jubilee Year of the Archbishop, and he devoted a presentation made to him to the erection of Jubilee Cottage for mothers and babies. That year also a monument to Lieutenant Christopher O'Kelly, V.C., and other heroes of the War, was unveiled by General Ketchen, and a concrete sidewalk from the station to the main entrance was constructed.

The Benedictine Sisters came to take charge of the kitchen and dining room in 1926 and they have returned each season since, living in a dwelling-house built for them by the Archbishop, and prettily situated in the woods.

Another great work of His Grace that year was the construction of a massive pier out into the Lake; and at the same time Mr. Gallagher met the expense of providing quarters for Sisters visiting the camp. In 1928 the splendid recreation hall was put up mainly through the efforts of Father Rheame. That same year Father J. E. Cahill looked after the camp and cleared the beach near the pier for bathing, and also constructed the Shrine of Our Lady of Lourdes.

During the whole period Monsignor Morton spent a considerable amount of time and money in converting the bush into a park, opening up groves of white birch and spruce, with a rustic summerhouse, and a Druid Circle, an object of much interest.

A separate camp for boy scouts and girl guides was located on the Northern shore and some good training in Scouting has been given there.

The great opportunity for spiritual retreats afforded by the Camp is obvious and laymen and women, also the clergy, have benefited in this way.

This is but a rough account of what has been accomplished at Camp Morton which is undoubtedly now one of the most attractive undertakings of its kind on the continent of North America. This is admitted by visiting clergy, and they seem actually anxious and are very outspoken in their desire to make it known that in their opinion the Catholics of Winnipeg have in Camp Morton a Summer playground which cannot be excelled anywhere, either in its location, its appointments, or its attractiveness.

The creation and the subsequent growth and development of the Camp are the direct results of His Grace's zeal for the care of the flock committed to his care, and the successful accomplishment must be a matter of great consolation to him. The parishioners of St. Mary's are proud of the part they have had in supporting His Grace in this wonderful achievement, and they feel that in the years to come Camp Morton will be considered a very worthy instrument that is playing its full part in the Catholic life of Winnipeg.

The Old Timers

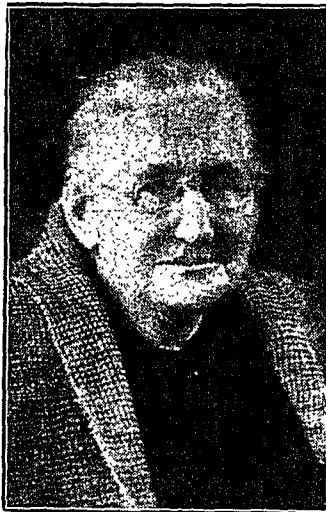
The history of the parish, it is felt, would not be complete without some specific reference to the band of valiant Catholics, who in the earliest days of St. Mary's set an example of devotion and munificence which resulted finally in the erection of all the buildings pertaining to church and school which we now have, and which they handed on to their successors with everything necessary provided and paid for. When the conditions of those times are properly considered it must be admitted that this was no small achievement. The pioneer Catholics of Winnipeg went through the great boom of the early eighties with its aftermath — a collapse that brought on a depression which seriously crippled every business man in the city. Then when the country at large began to recover the Catholic business men were faced with the terrible anti-Catholic agitation of 1890 and the subsequent years. The fact that they staunchly met all these difficulties and handicaps and overcame

the old-timer who has to trust to his memory will recall the congregation as it assembled each Sunday, remembering many of those who stood out on account of their position in the community and their prominence in church affairs.



MRS. PETER HARKNESS

"was born in this country in 1851 and spent her whole life here." She is a well-preserved old lady of 85 years and remembers many important incidents in the Catholic history of the West."



MRS. MARY ROBERTS

who, when she died in 1932 at the age of 92, was the oldest resident in Winnipeg."

them, speaks eloquently for their loyalty and courage, and the truth is that they laid soundly the foundations of the church in this city and left behind them a structure on which subsequent generations have been able to build. And old-timers who can remember something of the St. Mary's congregation in the two decades from 1880 to 1900 will admit that the memories of these pioneers should never be allowed to fade. We have very few of them with us now. In those days the Catholic population of Winnipeg was practically exclusively of French and Irish extraction, and the St. Mary's congregation reflected this condition. It is a great pity that there is no roll of membership to refer to, but



MR. PETER HARKNESS

"died in 1896."

There was in St. Mary's Mrs. Mary Roberts, who, when she died in 1932 at the age of 92, was the oldest resident in Winnipeg. She came here from England with her father, who was in the service of the Hudson's Bay Company, in 1844. She married John Roberts who came from England on the same boat. She was always very devoted to church affairs. Two of

ST. MARY'S CATHEDRAL DIAMOND JUBILEE



MR. and MRS. JOHN J. NAGLE
were married in St. Mary's in 1882.

her daughters, Mrs. W. G. Brown and Mrs. A. R. Johnson are still residents in the parish, and a grand-daughter. Sister George Mary, is at present teaching at the Immaculate Conception School.

Another of the original pioneers and one who is still with us is Mrs. Peter Harkness, who was born in this country in 1851, and who has spent the whole of her life here. Her husband died in 1896; her sons attended St. Mary's School on Hargrave Street, and her daughters, the Academy. She was an active member of the Catholic body long before there was any church organized on the Fort Garry side of the river, and today is living with her daughter, Mrs. Sarah Hills, a well-known parishioner. Mrs. Harkness is a well-preserved old lady of eighty-five years and remembers many important incidents in the Catholic history of the West.

The McPhillips family came to Fort Garry in 1869. Mr. R. C. McPhillips and his sister, Miss Katherine McPhillips, who are still active parishioners, followed their parents here in 1872, and attended Mass on Notre Dame Street East. This was a great Catholic family. The brothers, George and Frank died some years ago but members of their families are still living in the city. Another brother, Albert, is a member of the Judiciary in British Columbia, while L. G. McPhillips, a barrister, and F. X., a physician, are now practicing in Vancouver. All of them were very active in the parish for many years. A sister, Mrs. H. B. Bridges, is dead, but her son, E. C. Bridges, is a member of the Congregation. Mr. R. C. McPhillips is a valued member of the church committee, and Miss Katherine McPhillips is president of the League of the Sacred Heart of St. Mary's parish.

John Sullivan, who came here in the seventies, was head of a stalwart Catholic family, several of whom are still active in the Catholic life

of the city, including Sister Mary Theodore of Rome, at St. Mary's Academy, Mrs. Eugene McCall, Mrs. D. Reardon, and Miss Gertrude Sullivan.

Hon. Mr. Justice McKeaghney and Mrs. McKeaghney were pillars of the church in the early seventies, and after their death the Catholic traditions of the family were well sustained by the daughters, Mrs. Guilmette, Mrs. D. McArthur and Mrs. Beecher.

Dr. O'Donnell was prominent in the public life here at Confederation. His daughter, Mrs. H. T. Champion, was an ardent supporter of Catholic charities, and three other daughters are now living in St. Ignatius Parish. Chief Power, the first Winnipeg Police Chief, and Mrs. Power, were prominent in church and civic affairs, and Captain Lawlor, who was Governor of the Provincial Jail.

John H. McTavish, a valiant Catholic, was active at Fort Garry and afterwards the first Land Commissioner of the C.P.R.

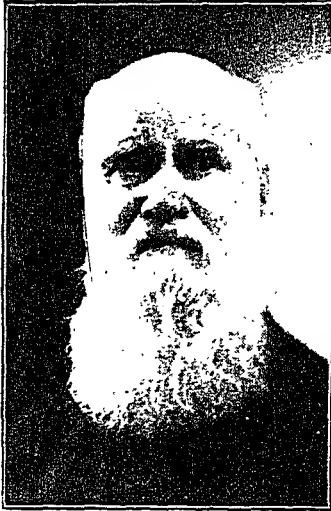
J. B. Lauzon, who is still living in North Winnipeg, was married at St. Mary's in 1879 and with Mrs. Lauzon took an active interest in the affairs of the parish in those days. He has been a prominent business man and for a period was a member of the local Legislature.

D. B. McIlroy, and his brother, James McIlroy, came from the East in 1873. They were contractors. Mrs. James McIlroy is yet active, a member of the League of the Sacred Heart, the Christian Mothers' Confraternity and the Catholic Women's League. A sister, Miss Sarah McIlroy, is also still living in the parish.

Mr. and Mrs. Patrick Shea—these are names which are inseparately associated with the development of the parish. Always ready to support every movement for the benefit of the parish, at the laying of the foundation stone of the "Paul Shea Hall" at St. Paul's College, the Papal distinction of "Knight of St. Gregory" was conferred on Mr. Shea, and the cross "Pro Ecclesia et Pontifice" on Mrs. Shea, who is still an outstanding parishioner. The "Paul Shea Hall" addition to the College was named after their son Paul, who at the time of his death was a brilliant young student at Fordham University. Another son, Frank, passed away, deeply mourned by all who knew him, in the year 1933.

Maxime Rocan was a prominent business man and an ardent Catholic citizen of the early days. After Mrs. Rocan's death in 1871 he came from Montreal and arrived in Winnipeg in the Spring of 1872 with his little son, who was destined to be the first St. Mary's school boy ordained to the priesthood, and he is now the well-known and much revered pastor of the parish of St. Agathe, Manitoba, Father Elie B. Rocan. Father Rocan attended for a time the school

ST. MARY'S CATHEDRAL DIAMOND JUBILEE



REV. ELIE B. ROCAN

"was destined to be the first St. Mary's school boy ordained to the priesthood, and he is now the well-known and much revered pastor of the parish of Ste Agathe, Manitoba."

conducted by the Grey Nuns on Notre Dame Street East, also the boys' school opened on the present Cathedral site, and he remembers serving at the altar in the original church of St. Mary's. After studying at St. Boniface College and the Grand Seminary, Montreal, he was ordained at St. Boniface in July, 1890, and at the time of his ordination, which, on account of his age, only twenty years, was by special dispensation, he was acting as Secretary to Archbishop Taché.

Mrs. David Fraser, Mrs. A. B. Hill, Miss Theresa Scarry, well-known parishioners, are sisters whose parents, Mr. and Mrs. John Scarry, arrived in Winnipeg in 1874, and were ardent supporters of the new parish.

Peter Guilmette was here in the early days, and Mrs. Guilmette was very active in church organizations. Their son, Dr. Guilmette, is still a member of the parish.

Lieutenant-Governor Cauchon—appointed in 1877—with his wife and family were valued members of the Congregation.

John J. Nagle was a revered parishioner and was here in 1875. He was for many years a prominent contractor, and was married in St. Mary's in 1882. Mrs. Nagle and daughters survive him, and are well-known parishioners.

Miss Fogarty, still a member of St. Mary's, recalls attending Mass in the original church on the present site. She came here with her parents in 1873.

Nicholas Bawlf, the leading grain man of



MARTIN KELLY



MRS. MARTIN KELLY

"The Kelly Family were an important element in the Community of those days."



MICHAEL KELLY



MRS. MICHAEL KELLY

Manitoba in the early eighties, was a supporter of all Catholic movements, and his wife was prominent in women's activities. Sons and daughters are now members of city congregations.

The Kelly family, — Michael, Martin and Thomas—were an important element in the community of those days, carrying on a very large contracting business. Several of Michael's sons are still upholding the traditions of the family in the Catholic life of the city. One of them, Martin P. Kelly, has of recent years carried out important structural work at the Cathedral and the Convent.

And the Egans—the father, Anthony, with his sons, particularly Edward, Patrick, John and

ST. MARY'S CATHEDRAL DIAMOND JUBILEE



MR. JOSEPH C. SMITH
"built St. Mary's Rectory."



ANTHONY EGAN



EDWARD EGAN

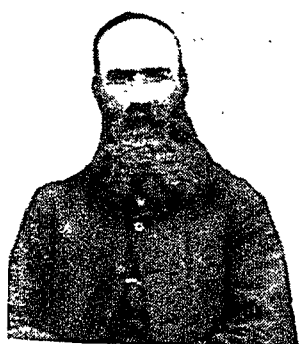
"The Egons were engaged in railway constructing"

Martin, were engaged in railway contracting, and with their wives and families were staunch supporters of the Church. Mrs. Martin Egan is still a member of the Congregation. Mrs. Edward Egan is living in Montreal. Mr. John Egan died a few months ago.

Daniel Smith, the representative here of the Dominion Public Works' Department, was a stalwart Catholic if ever there was one and Mrs. Smith was a great supporter of the women's organizations. He was, at one time, an alderman of the city. A daughter, Mrs. E. L. Thomas, and a son, Frank, are today well known in St. Mary's circles. Mr. E. L. Thomas who has lived in Winnipeg since 1879, was for many years a

prominent business man in the city, and after an absence in the West is again active in church and commercial affairs here.

Edward Cass, a contractor on a large scale, and his wife, were a tower of strength to the church. Mrs. Cass is still happily with us and is living in St. Ignatius Parish. She was a member of the wonderful body of women who in the early days of St. Mary's parish worked incessantly for parochial and charitable undertakings. Mr. Cass took a keen interest in Civic affairs and served some years in the City Council. Mr. E. G. Cass, a son, is a member of the Church Committee, and Mrs. T. J. Murray, a daughter, of St. Ignatius Parish, are both ardent in present-day Catholic

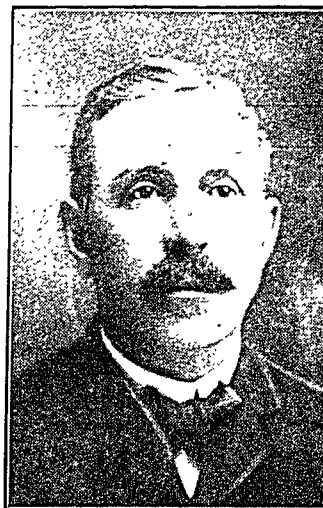


MR. PATRICK CAREY



MRS. PATRICK CAREY

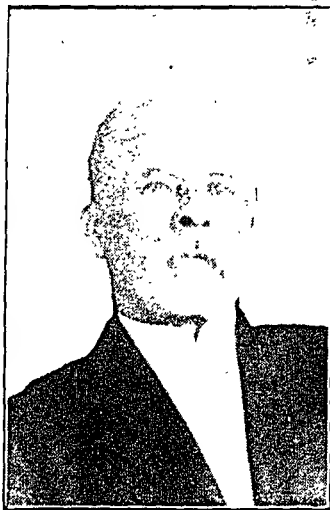
"Neil T. Carey, although he lived in the country, attended St. Mary's Church with his parents in 1884."



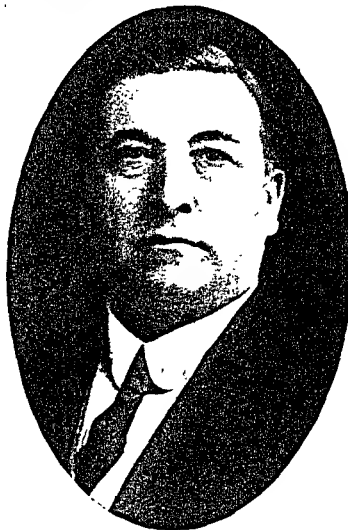
THOMAS KELLY

was a well-known contractor.

ST. MARY'S CATHEDRAL DIAMOND JUBILEE

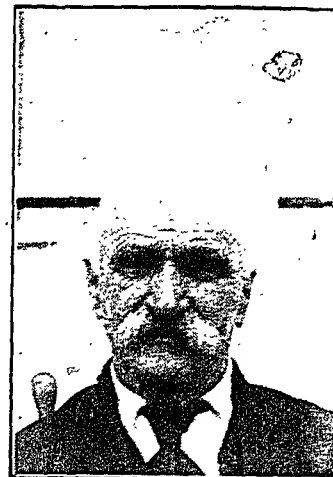


PHILIP MARRIN



THOMAS JOBIN

"Thomas Jobin and Philip Marrin can be linked together as early supporters of the Catholic body."



MR. MAXIME ROCAN,

whose son was the first St. Mary's boy ordained to the priesthood, was a prominent business man in the early days.

movements in Winnipeg. Another daughter, Mrs. Lenahan, is living in California.

J. K. Barrett, inspector of Inland Revenue, was a valiant fighter during the school trouble and for sometime editor of the "Northwest Review." He was honored with the LL.D. Degree by Ottawa University, and later created a "Knight of St. Gregory" in recognition of his services. He is now living in California.

Joseph C. Smith and Mrs. Smith came here from the Province of Quebec in 1882 and were ardent parishioners. Mr. Smith was a contractor. He built the parish rectory, and later St. Boniface Cathedral, and part of the St. Boniface Hospital and the Misericordia Hospital. Their daughters, Mrs. Laroque and Mrs. D. O. McDonald are well-known today in parochial affairs.

Neil T. Carey, although he lived in the country, attended St. Mary's Church with his parents in 1884, and is now a well-known parishioner and a member of the Church Committee.

Among the early arrivals who are still with us is Mrs. K. O'Neil who came here in 1886.

J. H. Torrey and his family were faithful worshippers and workers at St. Mary's in those early days. A daughter, Miss Helen Torrey, is still a member of the Congregation.

Chief Justice Dubuc lived in the parish for several years and was respected for his high character and attainments—a stalwart Catholic and learned member of the judiciary.

William Dwyer, a well-known C.P.R. official, was a parishioner in the early days, and of late years with his wife and family has been active in parochial work. Mr. Dwyer is at present a member of the Church Committee.

Major Wynne, wholesale druggist, a devoted

Catholic and prominent in militia circles; a member of the City Council where he fought valiantly for Catholic interests. Mrs. Wynne was well known in Catholic work for the Church. She is now living in New York City.

J. E. Holland was a generous benefactor of charitable institutions; Mrs. Holland and her daughter, Lilian, are now residents in the parish, and the son George holds a responsible banking position at Saskatoon and is active in church affairs there.

Dr. Devine, a militant Catholic, who was especially interested in university affairs as they affected Catholics.

Joseph Fahey, who was one of Winnipeg's best known citizens, always a generous contributor to church and charity. Mrs. Fahey, after some years in the Immaculate Conception parish, is now again at St. Mary's.

Charles MacDonnell and Mrs. MacDonnell are also names that should be mentioned. Their son, Father MacDonnell, is now attached to the Immaculate Conception Parish, and Mrs. MacDonnell and other members of the family are well known in St. Mary's.

T. D. Deegan, a Main Street merchant, active in all Catholic affairs; a wonderful organizer constantly doing something for the good of Catholic charities.

Michael Conway was an outstanding Catholic in those days and his wife too; none of the family are here now.

John A. Moore was also well known, a prominent business man and a stalwart Catholic.

Thomas Jobin and Phillip Marrin, partner in a wholesale business, can be linked together as early supporters of the Catholic body, and their wives were particularly active in women

ST. MARY'S CATHEDRAL DIAMOND JUBILEE

organizations. Members of both families are still prominent in city congregations.

J. M. Egan, General Manager of the C.P.R., T. J. Lynskey, General Superintendent, L. O. Genest, M. G. Collins, F. Gauthier, all C.P.R. officials, were well known in the Catholic life of the community and rendered good service.

J. A. Richard, O. Monchamp, Z. Laporte, C. A. Gareau, T. Tessier, James Giroux are names that were well known in Catholic circles of those days.

Richard Driscoll is yet active, and lives in St. Ignatius Parish. He was a stalwart in the difficult early days, and with Mrs. Driscoll, who is a member of the well known Gelley family, gave substantial support to the church.

The Quigley family was well known; and Michael Hughes, a business man; James Redmond, of Ames, Holden and Company, and his brother, Charles; J. G. Miller, a C.P.R. engineer, and John Landers, a conductor; V. Soucisse, a contractor, who built the Post Office on Main Street; Dr. Loughman, a veterinary-surgeon; D. D. Doyle and his family, some of whom still live in Winnipeg; the Thibadeau Brothers, a very prominent wholesale firm; C. J. McNerney; T. Woodford, prominent in Catholic societies, now living in New York State; Harry Costigan, an Inland Revenue official; John Haverty, hotel-keeper; W. J. Peter's, architect; Edmund Burke, livery-stable keeper; Dan Mooney, in the hotel business; W. J. and Dennis Bawlf; Victor Bouche, a contractor; Dr. Louis Bouche; Dr. Dame and Dr. Dufresne, well-known physicians; C. E. Kavanagh, of the railway mail service; J. Herrick, active in Catholic societies; P. D. O'Phelan, United States Customs officer; A. A. McGillis, in the Dominion Government's service, and for a period editor of the "Northwest Review"; J. J. Chaddock, the founder of the "Northwest Review", were all active members of the congregation.

Old-timers will remember the Coyle family—the parents, John and Mary Coyle came here in 1881, and the present members of the family in Winnipeg are D. F. Coyle, one of St. Mary's trustees, T. J. Coyle, J. F. Coyle, Mrs. E. Dowdall, and Sister Mary Adelard, who is Superior at the Immaculate Conception School. Mrs. D. F. Coyle is an indefatigable worker for the church. T. J. Coyle lives in St. Ignatius Parish. J. F. Coyle and his wife, are well known in St. Mary's—and E. R. Dowdall—what a wonderful Catholic he was! Mrs. Dowdall and sons are still active in St. Mary's and a daughter, Sister Mary Veronica, is teaching at the parochial school.

The Barrett family, E. G. and L. Barrett, with their sisters, Miss Madge Barrett, Mrs. Snider, Mrs. C. W. O. Lane came here with their parents in the early days of the parish. Miss Madge Barrett was an outstanding member of St. Mary's choir, and with her sisters, Mrs. Snider and Mrs. C. W. O. Lane, is now living in St. Ignatius Parish. C. W. O. Lane himself is still

active, and Mrs. Lane has been very prominent in women's activities.

There was the Green family with two sons and a number of daughters—ardent Catholics from Quebec Province. One of the daughters, Mrs. Harold Smith, is still living here.

Gerald Brophy, a lawyer; A. H. Kennedy, who devoted himself to the service of the poor in connection with the St. Vincent de Paul Society, and his wife, who was tireless in church work; J. J. Golden, a prominent business man and the first president of the St. Vincent de Paul Society; M. Greer, for many years secretary of St. Vincent de Paul and still ardent in Parish affairs; Dennis Lennon, a hotel proprietor and a generous contributor to the church funds; Noah Chevrier and his family, who were for many years prominent in public and church life here; J. Carroll, a wholesale business man, chairman of the School Committee during the trouble, and his brother, M. Carroll, now in Toronto; A. E. Kemball, who with his son, worked incessantly for Catholic charities, and the Brownriggs, at that time one of the best known and most hospitable families in the parish.

The Madden family comes to mind—a most exemplary Catholic family who gave a son to the Church—the Rev. Father Madden, O.M.I.

Rev. Father Ambrose Madden, O.M.I., was born in Ottawa on Nov. 16th, 1875. In 1880 his father James Madden, who was a carpenter, went to Winnipeg to obtain employment, and after two years the rest of the family moved to Winnipeg. Father Madden went to St. Mary's School, and remembers very well how, when the Greenway School Bill was passed, his Protestant young friends said to him, "You'll be coming to our school to-morrow." In 1891 he went to Ottawa to study for the priesthood in the Congregation of the Oblates of Mary Immaculate. He was awarded the degrees of Bachelor of Arts and Licentiate of Philosophy and



REV. AMBROSE MADDEN, O.M.I., D.S.O., M.C.
"went to St. Mary's School in the early eighties."

ST. MARY'S CATHEDRAL DIAMOND JUBILEE



MRS. NOAH CHEVRIER



MR. HORACE CHEVRIER



MR. NOAH CHEVRIER

"Noah Chevrier and his family were for many years prominent in public and church life here."

Theology. He was ordained in Ottawa on the 1st of June 1901 and in 1902 was sent to the then Oblate parish of the Holy Rosary in Vancouver. He is now parish priest of St. Patrick's Parish in Lethbridge, Alberta. All his priestly life, except during the war, has been spent in the west, mostly in British Columbia. In Nov., 1915, he went overseas as a chaplain and served with the 2nd Brigade which was composed of the 5th, 7th, 8th and 10th Battalions. It was during the battle of Vimy Ridge that he received the news of his father's death in Winnipeg. He was awarded the decorations of the Distinguished Service Order and the Military Cross.

The Gallagher family must certainly not be forgotten — Patrick Gallagher and his large family, several of whom have been prominent in Catholic affairs, notably J. Q. (recently deceased) and Fred. The women of this family have not been idle. Mrs. Matthew Savage, a daughter was a tower of strength to the women's movements, and Mrs. Fred Gallagher, who is still active, was president of the Catholic Women's League for several years.

Richard Murphy was a quiet but consistent worker, and members of his family are still well known in city congregations; and Gaspard Gladnich, a wonderful Catholic; and Matthew Savage, all were well known in the early days.

Then there was William Jordan, who ran the first cab service in Winnipeg; he was a militant Catholic.

J. H. Bourgouin, prominent in the city financial circles, a most generous supporter of the Church; and Mrs. Bourgouin, who was a daughter

of Chief Justice and Lady Dubuc; both are still valued members of the congregation.

Alexander Gillis, a civic employee, whose son, Errol A. Gillis is now one of the staff of ushers at St. Mary's. Mrs. Gillis is now living at Los Angeles, and other members of the family are living at the Coast.

William Colloton, a devout Catholic, and his wife, were very active in church affairs. Their son is Father Colloton and other members of the family are still living in the city. Mr. Colloton now lives in California.

Patrick O'Donnell, what staunch Catholics he and his wife were! He was a railway engineer.



PATRICK GALLAGHER

"was the head of a large and prominent Catholic family."

ST. MARY'S CATHEDRAL DIAMOND JUBILEE

His daughter, Sister Mary Immaculate, is now Superior of St. Ignatius School.

Michael McManus and his wife always gave practical aid to both church and school. Mr. McManus was a wholesale merchant and manufacturer, and a valued member of the Church Committee.

Ferdinand Cloutier, brother of Msgr. Cloutier, a leading business man of these days, a fervent Catholic and a generous supporter of the church. After an absence of some years he is again a member of St. Mary's congregation.

W. W. Walsh, E. F. Radiger, Joseph Carey, H. McGovern, T. Rigney, Pat O'Connor, W. O'Connor—the Cronns, the Cronins, the McCaffreys—these are all names that should be placed in the recollections of these days.

J. J. McDonald with us yet, and today chairman of the Church Committee.

F. W. Russell came to Winnipeg from England in 1885 and has since been president or secretary of innumerable Catholic movements. He was for a time editor of the "Northwest Review"; on the Boards of several child-caring institutions and is at present one of the St. Mary's trustees and Secretary of the Church Committee; and Mrs. Russell, whose death was so sincerely mourned recently by the Catholics of Winnipeg was ever foremost in Catholic movements among the women of the parish, having over a long period of years been chairman of the Ladies' Aid Society, the Altar Society and the Christian Mothers' Confraternity. She devoted herself of late years particularly to the service of poor and neglected children. In April of this year, at the Parish Jubilee celebration, the Archbishop announced that a few days before her death the late Mrs. Russell had been signalingly honored by the Holy Father conferring upon her the Papal Decoration of the cross "Pro Ecclesia et Pontifice". Mr. and Mrs. Russell were married at St. Mary's in February, 1887, and their son Leo, who was baptized in the church by Father Fox in December, 1887, is still a regular parishioner. Another son, Frank, lives at Ottawa.

The Corwin family—John Corwin and his wife—came here from Quebec in 1882. They were devoted Catholics; parents of the late Mrs. Russell, T. J. Corwin, and J. P. Corwin, and also of Miss M. E. Corwin, who is still in the parish and ardent in church work. Mrs. J. P. Corwin and her daughters are among the most active supporters of all parish undertakings.

John Henry and Michael O'Connor were brothers who came from Quebec in 1882. John and Michael were proprietors of a large business establishment, and Henry was a C.P.R. official. John O'Connor was a member of the Catholic School Board before the fatal days of 1890, and his wife was a devout and valued parishioner. Members of their family, John and Miss Stella O'Connor, are still active in St. Mary's.

There were the Courtneys, a fine Catholic

family, who are represented now in the Parish by the daughters, Mrs. J. B. McPhee and Mrs. Bernard McKenty.

Mr. and Mrs. McHenry were among the old-timers of the parish. They were married at St.



MRS. PHILIP MARRIN
"was active in the women's organizations."

Mary's and their daughter, Mrs. Feather, is today an ardent worker in the parish.

Charles Hanley was for many years a member of the Church Committee. He was a devoted Catholic and Mrs. Hanley still is a tireless worker in women's organizations.

J. J. Tomlinson and Mrs. Tomlinson; M. A. McCormack and Mrs. McCormack; Daniel and Mrs. Allman (their daughter is Mrs. Donovan, wife of Justice Donovan); George Germain and Mrs. Germain; the Adshead family; those are all names of families who were prominent in church affairs in the early days of the parish.



MRS. A. KITTSON
was the first organist at St. Mary's.

ST. MARY'S CATHEDRAL DIAMOND JUBILEE



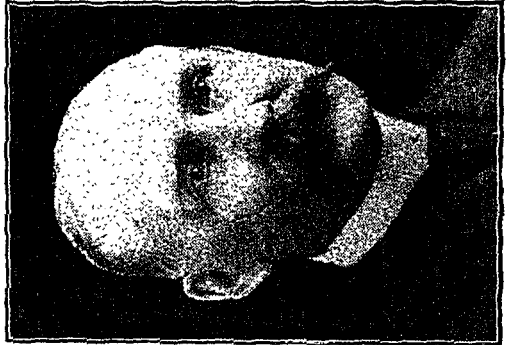
MRS. HENRY BROWNRIGG
 "The Brownriggs were one of the best known and most hospitable families in the parish."



MR. HENRY BROWNRIGG



MRS. J. J. TOMLINSON
 played an active part in parish affairs.



MR. J. J. TOMLINSON



MRS. EDWARD CASS,
 "Edward Cass, a contractor on a large scale, and his wife, were a tower of strength to the Church. Mrs. Cass is still happily with us."



MR. EDWARD CASS



MRS. RICHARD MURPHY
 "Mr. and Mrs. Murphy were quiet but consistent workers."



MR. RICHARD MURPHY

ST. MARY'S CATHEDRAL DIAMOND JUBILEE

E. J. Dermody, who for some years was the printer of the Northwest Review, is still a member of the congregation.

Daniel Miller, manager of the Merchants' Bank was active in Catholic circles; A. Lucier was a faithful supporter of the St. Vincent de Paul Society, and J. E. Wright, who with his son John and a daughter, were very well known and active in parish affairs.



MR. K. D. McDONALD
"came here in 1890."

Mr. and Mrs. Francis Pilley arrived in Winnipeg with their family in 1890. They were devout Catholics and ardent parishioners of St. Mary's. A son, Charles Pilley, the well-known President of the St. Vincent de Paul Society,

and his wife are still noted for their untiring devotion to Catholic charity, and at the Jubilee celebration, Mrs. Pilley received the Papal decoration of the cross "Pro Ecclesia et Pontifice."

Mr. and Mrs. K. D. McDonald came here in 1890. Mrs. McDonald and members of her family are still active in church organizations.

Charles Mulvaney was well known in the parish for forty years and Mrs. Mulvaney is still with us.

Mrs. C. R. Aldershaw, now living in Vancouver, was a parishioner since 1881. Before she left for the West she was prominent in the Ladies' Aid Society and all church movements.

Mrs. M. McIntyre has been a life-long benefactor of the parish and is still a valued member of the congregation. A. T. Berthiaume and J. P. LeCourt, Dominion Civil Servants; A. Levecque, grocer; Daniel Mulligan, of the Hudson's Bay Company; Victor Thomas, a business man; W. W. Baby, Insurance; Dr. P. Beauchamp; James Doherty; James Flannagan; A. L. Grant; Harry Sullivan—those are all names of active parishioners during the early days of the church.

And to complete the record so far as is possible the following names of women parishioners must be stated: Mrs. P. J. Russell, Mrs. W. H. Hastings, Mrs. Vasser, Mrs. Pepler, Mrs. G. F. Galt and her sister, Miss Smith; Mrs. Myers, Mrs. C. A. Boxer, Mrs. Stack, Mrs. E. Brennan, Mrs. A. Livingstone, Mrs. Poyntz, Mrs. Brooks, Mrs. Beecher, Mrs. D. McArthur, Mrs. James Perkins, Mrs. Delaware, Mrs. Girdlestone, Mrs. McAllister, Mrs. Ghent Davis—all these are names of ladies who from time to time played a faithful part in the early parochial affairs, and some of them are still with us.



MRS. PATRICK GALLAGHER
"was prominent in Catholic affairs."



SIR PATRICK SHEA

"Always ready to support every movement for the benefit of the parish, at the laying of the foundation stone of "Paul Shea Hall" at St. Paul's College, the Papal distinction of Knight of St. Gregory was conferred on Mr. Shea, and the cross Pro Ecclesia et Pontifice on Mrs. Shea, who is still an outstanding parishioner."



LADY SHEA

The Manitoba School Question

No history of St. Mary's parish would be complete without some reference to the Manitoba School Question, which has so seriously affected Catholic educational development in the Province and it is thought well, therefore, to include a short history of the trouble in this publication.

It is necessary in the first place to know something of primary educational conditions in the territory before it became a Province. The Province of Manitoba was created in 1870. Prior to that time there existed in the territory embraced in the new Province a number of effective schools for children. These schools were denominational schools, some controlled by the Catholic Church, others by various Protestant denominations. The means necessary for the support of the Catholic Schools were supplied to some extent by fees paid by parents of the children who attended the schools, and the balance was paid out of the funds of the church contributed by its members. During the period referred to Catholics had no interest in or control over the schools of the Protestants, and the Protestants had no interest in or control over the schools of the Catholics. There were no public schools, in the sense of state schools, and the Catholics did not contribute to the support of schools other than those attended by their children. In the matter of education, therefore, the Catholics of those days were by custom and practice, separate from the rest of the community.

Now, the first requisite for a proper understanding of what happened in regard to education after Manitoba became a province is some familiarity with the statutes.

These were principally two, "The British North America Act" (Canada's Constitutional Act), and "The Manitoba Act" (Manitoba's Constitutional Act.)

The B. N. A. Act contained this provision—"In and for the Province the legislature may exclusively make laws in relation to education subject and according to the following provisions—Nothing in any such law shall prejudicially affect any right or privilege with respect to denominational schools which any class of persons have by law in the Province at the Union."

This clause is repeated verbatim in the Manitoba Act except that the words "or practice" were inserted, making it read "which any class of persons have by law or practice in the province at the Union."

A further clause in the B. N. A. Act reads—"Where in any province a system of separate or dissentient schools exists by law at the Union, or is thereafter established by the legislature of the Province, an appeal shall lie to the Governor-General-in-Council from any act or decision of any provincial authority affecting any

right or privilege of the Protestant or Roman Catholic minority of the Queen's subjects in relation to education."

In the Manitoba Act this clause was condensed for some reason and appeared as follows: "An appeal shall lie to the Governor-General-in-Council from any act or decision of the Legislature of the Province or of any provincial authority affecting any right or privilege of the Protestant or Roman Catholic minority of the Queen's subjects in relation to education."

And both Acts contained this section—"In case any such provincial law as from time to time seems to the Governor-General-in-Council requisite for the due execution of the provisions of this section is not made, or in case any decision of the Governor-General-in-Council on any appeal under this section is not duly executed by the proper provincial authority in that behalf, then and in every such case and as far only as the circumstances of each case require the Parliament of Canada may make remedial laws for the due execution of the provisions of this section and of any decision of the Governor-General-in-Council under this section."

Now, as already stated, Manitoba entered the Union in 1870. At that time Catholics and Protestants were in about equal number in the territory. The question of education was certain to be one of the first things dealt with by the legislature which would there be erected, and in framing the Manitoba Act the Dominion parliament naturally felt it to be its duty to formulate such a constitution as would best serve the interests of the future inhabitants. The question therefore, arose, "What power is to be given with reference to education? Although the people are at present about equally divided, it is inevitable that one side or the other (we cannot now tell which) will in years to come be in the majority. Shall we leave them to fight it out, letting the more numerous win, or shall we provide for the future minority?" Following the precedent of Confederation—the B.N.A. Act—and the dictates of experience, it was decided to protect future minorities, so in the Manitoba Act, as we have seen, though power was given to the Legislature to make laws with regard to education no plenary power was accorded. There were two limitations — first that the Legislature should have no power to prejudicially affect rights which existed at the Union and secondly, if Provincial legislation affected any right or privilege of the minority in future with regard to education the minority should have an appeal to the Governor-General-in-Council with power to the parliament of Canada to enact remedial laws where the provincial Legislature would not act.

Under the provisions of the Constitution the provincial Legislature at its first session in 1871

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passed an "Act to establish a system of education in the province." By the Act a Board of Education was set up, one-half of which were to be Protestants and the other half Catholics; also one superintendent of Protestant schools and one Superintendent of Catholic schools. The Board was divided into two sections, each to have under its control and management the schools of its section, make rules for licensing the teachers and prescribe such books to be used as have reference to religion or morals. The Act further provided that the moneys appropriated to education by the Legislature were to be divided equally, one moiety thereof to the support of the Protestant schools, the other to the support of the Catholic schools. As the country became more settled and new exigencies arose the Act was amended slightly from time to time, for instance the Board was increased to twenty-one, twelve Protestants and nine Catholics, and the money voted to education was to be divided between Protestants and Catholics in proportion to the number of children of school age in the respective Protestant and Catholic districts. The Catholics paid no taxes to the support of Protestant schools and the Protestants paid no taxes to the support of the Catholic Schools. It is manifest from this brief summary that the school system created by the provincial Legislature under the provisions of the Constitution was entirely based on denominational principles as divided between Protestant and Catholic schools.

This system of education prevailed for nearly twenty years with general satisfaction to the people of the Province. Under it there was a remarkable province-wide advancement in the interests of education, there was no reason whatever for any change from the point of view of the educational requirements of the people; but a set of politicians had come into power in the Province of Manitoba who were solely concerned with the necessity of retaining office and seeing that this was threatened by disclosures regarding the financial arrangements of their railway policy they decided to risk the future on a programme which would be based on the excitement of religious feelings and animosities. It should be borne in mind there was not a symptom of a public demand for the reversal of the system in which everyone had acquiesced for nineteen years—the public mind was absolutely at rest upon the question—when suddenly the Honorable Joseph Martin, the Attorney-General in the Greenway Government, with an utter disregard of the feelings, rights and interests of others, of his own motion determined to abolish both the Protestant and Catholic schools and to set up in their stead a system of purely secular schools without any vestige of religious instruction or religious exercises. He announced at a meeting held at Portage la Prairie in August, 1889, that this would be done at the next session of the Legislature.

The Premier, Honorable Thomas Greenway,

did not attempt to conceal the fact that this announcement was made without his knowledge or approval—it was no secret that he entirely disapproved of it—but he was not strong enough to thwart Mr. Martin's purpose and allowed himself to be drawn into acceptance of this policy. They soon found, however, that a section of the public had to be reckoned with. Some Protestants at once insisted upon the retention of their schools, (waiving the use of the denomination title which was of no value)—"abolish the Catholic schools if you like," they said, "but hands off our schools," and being strong in votes and influence their insistence was rewarded with substantial success. The Catholics, now comparatively weak in numbers, their protests were unavailing. So came about the Act of 1890 and as, prior to that Act, there were Protestant and Catholic public schools in the Province, after the 1st of May, 1890, a school system was in force which was nothing but a continuation of the Protestant schools of the previous nineteen years. The Catholic schools were completely and ruthlessly eliminated. The eighteenth clause of the Act provided that from and after the 1st of May, 1890, the former Board of Education and the superintendents should cease to hold office and "within three days after 1st of May, said Board and superintendents shall deliver over to the Provincial Secretary all records, books, papers, documents and property of every kind belonging to said Board." This provision of the law was brutally carried into effect so far as the Catholics were concerned. All the Catholics having anything to do in the general management of schools were dismissed. It was not so with the Protestant section and its staff. Several members of the Protestant section were called to the new organization. The inspectors had the same treatment—all the Catholic inspectors were dismissed, the Protestant inspectorships preserved. The exercises and religious and moral teachings of the Protestant schools (such as they were) were retained and even the author of the Act, Mr. Martin, expressed his disapproval of the surrender that had been made in this regard to what he termed "the dishonest stand" of certain Protestants, who had been strong enough to thwart his decision to have schools from which religion was entirely obliterated. So prior to 1890 the non-Catholic Public Schools of Manitoba were Protestant in name as well as in fact. Under the new law the same schools kept their character but merely changed their name. In all places where there was a Catholic District covering the same ground as the Protestant one (Winnipeg for instance) it was decided by the new law that all assets of the Catholic schools would become the property of the Protestant schools which would then become public schools to be supported by the taxes, which under this Act, were levied for the first time for school purposes on the property of Catholics as well as Protestants, and these schools alone, would receive Government grants.

Appealing to the Courts on the ground that this law was ultra vires of the Provincial Legislature because it prejudicially affected educational rights and privileges they enjoyed at the Union, the Catholics, after an adverse decision in the Manitoba Courts, were successful in their appeal to the Supreme Court of Canada where a full Bench of five judges unanimously decided in their favour. The Manitoba Government appealed to the Privy Council which reversed the decision of the Canadian Supreme Court holding that the Catholics had not lost any legal rights regarding education that they possessed when Manitoba became a province. In this extraordinary and inexplicable judgment their Lordships ignored completely the provisions of the new law which forced Catholics to pay taxes for the support of Protestant schools, something that they had certainly not been compelled to do either at the union or subsequently, until 1890. In the light of this judgment it can certainly be said that the Manitoba Act failed to do that which its sponsors intended. There is no doubt they meant to protect for all time the educational rights of the minority in the Province—this is borne out by the speeches of the statesmen of the day who promoted and passed the Manitoba Act through the Dominion Parliament—indeed the Act itself seems to be perfectly clear. However, according to this unthinkable judgment of the Lords of the Privy Council, the phraseology employed in the Act was such that when it came under their scrutiny it did not convey the meaning intended. Thus it must be said that the Catholics lost their schools, so far as this case in the Privy Council was concerned, either on a legal technicality based on the phraseology employed in the Act or through some contributing cause which existed in the minds of their Lordships—sectarian prejudice.

This decision was a great disappointment to the Catholics of Manitoba, but they were not absolutely without hope, for there still remained the provisions of the Constitution which gave to the minority a right of appeal to the Governor-General-in-Council whenever a Provincial Legislature passed laws that prejudicially affected their system of schools that existed at the Union or had thereafter been established by the Legislature of the Province, with power to the Parliament of Canada to pass remedial laws to remedy the grievance if the Provincial authority refused to act.

The Catholics made their appeal to the Governor-General-in-Council on the ground that they had been deprived by the law of 1890 of the rights they had enjoyed for nearly twenty years to build, maintain, manage and equip schools to which alone they contributed, and to receive their share of the Government grants in aid of education.

The Dominion Government after trying to negotiate a settlement with the Provincial authorities decided that there were points of law

on the matter which they would like to have settled by the Courts before hearing the appeal, so they submitted a case to the Courts for decision whether the Act of 1890 affected the rights of the minority in such a way as warranted the appeal, and if so, whether it was such a grievance as should be dealt with under the clause providing for remedial laws if the Province refused to act.

The judgment of the Privy Council in this case was on all points in favour of the Catholic appeal. Their Lordships said the rights of the Catholic minority had been grievously affected; they brushed aside as trivial the claim that there should be no conscientious objection on the part of Catholics to attend public schools in which the religious exercises were non-sectarian; they declared that the 1890 Act affected the rights of the Catholics in such a way that the appeal to the Governor-General-in-Council was quite in order; and that the school law of 1890 should be at once supplemented by provisions that would remove the grievances on which that appeal was founded. The judgment of the Privy Council was sweeping in its terms, and immediately upon receipt of it the Dominion Government, under Sir Charles Tupper, took the only steps they could take as a constitutional Government—they tried first to come to an amicable understanding with the Provincial Government, but their delegates were rudely repulsed when they came to Manitoba, so the Governor-General-in-Council then sat to hear the appeal, and as the Provincial Government treated all these constitutional proceedings with shameful contempt, Sir Charles Tupper introduced into the Canadian Parliament "The Remedial Bill" to do justice to the Catholics of Manitoba, according to the terms of the Privy Council's decision regarding the grievances that existed.

This Bill would have restored, substantially, the school rights of which the Act of 1890 had despoiled the Catholics. The progress of the Bill in the House of Commons was watched with prayerful anxiety by the whole body of Manitoba Catholics. It passed its first and second readings—Mr. Wilfred Laurier's amendment of "a six months' hoist" being beaten by a small majority—and then the Bill went in the regular way into the committee of the whole House, and there the Bill was killed. Never perhaps has the history of parliamentary precedent provided a more disgraceful exhibition of the defeat of the will of a majority of the representatives of the people on a matter affecting the constitutional rights of a loyal and law-abiding portion of the community. Taking advantage of the fact that the parliament then sitting would expire by effluxion of time in a few weeks a factious minority in the House of Commons coalesced to obstruct the passage of a Bill that the majority of the House had passed through its second reading. The Bill, therefore, on account of these obstructionist tactics never came to its third reading.

ST. MARY'S CATHEDRAL DIAMOND JUBILEE

Thus were the hopes of the Catholic minority again brought to naught, and now the whole matter depended on the results of the general election.

The Government of Sir Charles Tupper went to the country on the constitutional issue, upholding their action in regard to the "Remedial Bill". The opposition under Mr. Wilfrid Laurier had two distinct policies: in Protestant provinces making "the maintenance of the Manitoba Public Schools and Provincial rights" their battle-cry, but in the Catholic province of Quebec advancing the theory that the "Remedial Bill" did not go far enough and pledging themselves that if elected they would restore the rights of the Catholics of Manitoba in their entirety. The result of the election was that the Government which was trying to do justice to the Catholics of Manitoba was defeated. It was given a majority in nearly all the provinces (including Manitoba) on constitutional grounds, but was defeated by the election of a complete opposition slate in the Province of Quebec. The electors of the Catholic Province evidently believed what they had been told, that the "Remedial Bill" would not work, but that if elected to power the Opposition would restore in their entirety the rights of the Catholics of Manitoba.

So again the persecuted Catholics of the Province were disappointed. But they still permitted themselves hopes that the new Government might come to their relief. These hopes, however, were completely shattered by the Agreement made between the Dominion and Provincial Governments—called "the Laurier-Greenway Agreement"—which simply rivetted on Catholics wherever they were in a minority in Manitoba the unjust, tyrannical and unconstitutional conditions which have ever since existed. The whole purport of the Privy Council's decision, namely the restoration of

minority rights, was ignored by this Agreement and yet it was heralded far and wide by the politicians as a wonderful and statesman-like settlement of the difficulty.

That is why the people of St. Mary's and all other city parishes are still compelled to pay monstrous taxes for the public school system—a system that is abhorrent to the Catholic conscience—while at the same time they maintain parochial schools for their children.

Many times attempts have been made by Committees consisting largely of parishioners of St. Mary's to obtain some relief but all these efforts have been coldly, and, often, brutally rejected. However, the Privy Council's decision still stands—the Catholics are more than forty percent of the people of Canada. Perhaps some day they will see to it that the minority of Manitoba are relieved of this crushing burden.

The above is only a skeleton story of "The Manitoba School Question" and seeks to give within reasonable space its main points. Nothing has been said here of the intolerable anti-Catholic agitation that swept the Province for many years whilst the question was before the Courts and whilst it was the chief consideration in the public life of the Dominion. A terrible condition of mean and calculated persecution of the Catholics prevailed, especially in Winnipeg; indeed students of history who know the facts of this particular case say that in no portion of the British Empire have Catholics suffered a more harassing persecution since the penal days than the Catholics of Manitoba were subjected to when the school agitation was at its height. Throughout this period, however, there was no faltering on the part of the parishioners of St. Mary's—bravely they faced the difficulties that were heaped upon them and they loyally supported, as they still do, every effort made to preserve the priceless gift of Catholic education for their children.



AN ALTAR BOY OF SIXTY YEARS AGO

Archbishop Sinnott in the procession to the Cathedral, before the Pontifical Mass. On the Archbishop's left, may be seen Father Rocan, one of St. Mary's first altar boys. Father Rocan, who served as a Deacon of Honor at the Pontifical Mass, served as an acolyte when the first St. Mary's Church was blessed, on August 30, 1874.

Diamond Jubilee Celebration

Largest Gathering of Church Dignitaries Ever Assembled At St. Mary's

9 BISHOPS AND 6 MONSIGNORI ATTEND PONTIFICAL MASS CELEBRATED BY ARCHBISHOP SINNOTT. ELOQUENT SERMON GIVEN BY BISHOP CARROLL.

Unparalleled in the history of Catholic Winnipeg, the impressive solemnity and the unbounded enthusiasm which marked the three day observance of the Diamond Jubilee of the Canonical Erection of Saint Mary's Cathedral parish, on Saturday, Sunday and Monday, the 25th, 26th and 27th April of this year, were a fitting tribute to the zeal and self-sacrifice of clergy and laity past and present, which have marked the rapid growth of the Church

on this side of the Red River — from its beginnings in the humble chapel of 1869 to its present flourishing condition. The little "second-story" chapel of 1874 has developed into the venerable Cathedral of today, which, resplendant in its recent renovations and beautifully decorated for the occasion, was the scene of a majestically solemn Pontifical Mass on Sunday; and in its growth has mothered the thirteen other parishes now flourishing in the city of Winnipeg. The Pontifical Mass, the central point of the magnificent jubilee observance, planned by the present able and energetic rector of St. Mary's, the Very Reverend J. E. Cahill, D.D., was celebrated by His Grace, Most Reverend A. A. Sinnott, D.D., who, as Chief



THE BISHOPS WHO TOOK PART IN THE JUBILEE CELEBRATION.

Front Row: Most Rev. J. C. McGuigan, D.D., Archbishop of Toronto; Most Rev. Arthur Béliveau, D.D., Archbishop of St. Boniface; Most Rev. A. A. Sinnott, D.D., Archbishop of Winnipeg; Most Rev. P. J. Monahan, D.D., Archbishop of Regina. Second Row: Most Rev. J. H. Prud'homme, D.D., Bishop of Prince Albert; Most Rev. Basil Ladyka, O.S.B.M., D.D., Bishop of the Ukrainian Greek Diocese of Canada. Back Row: Most Rev. Francis P. Carroll, D.D., Bishop of Calgary; Rt. Rev. Abbot Severin Gertkh, O.S.B., Abbot Ordinary of Muenster; Most Rev. R. H. Dignan, D.D., Bishop of Sault Ste Marie; Most Rev. Gerald Murray, C.S.S.R., D.D., Bishop of Saskatoon. Terence McGettrick is the Train Bearer.

ST. MARY'S CATHEDRAL DIAMOND JUBILEE

Pastor of the parish, has, in the past twenty years rendered it untold services.

VISITING BISHOPS

Never before in the history of St. Mary's have its parishioners been privileged to be present at such a large and distinguished gathering of the Hierarchy. Set in the beautifully appointed sanctuary, the purple of the prelates' robes blended with the richness of Pontifical Mass vestments to form a never-to-be-forgotten sight. The sanctuary was graced by the presence of: Most Rev. J. C. McGuigan, D.D., Archbishop of Toronto; Most Rev. A. Béliveau, D.D., Archbishop of St. Boniface; Most Rev. P. J. Monahan, D.D., Archbishop of Regina; Most Rev. J. H. Prud'homme, D.D., Bishop of Prince Albert; Most Rev. Gerald Murray, C.S.S.R., D.D., Bishop of Saskatoon; Most Rev. R. H. Dignan, D.D., Bishop of Sault Ste. Marie; Most Rev. F. P. Carroll, D.D., Bishop of Calgary; Most Rev. Basil Ladyka, O.S.B.M., D.D., Bishop of the Ukrainian Greek Catholic Diocese of Canada; Right Rev. Severin Gertkin, O.S.B., Abbot-Ordinary of Muenster; and Rt. Reverend Monsignor W. L. Jubinville, V.G., St. Boniface; T. W. Morton, P.A., Camp Morton, Man. (a former beloved rector of St. Mary's); A. J. Janssen, V.G., Regina; J. J. Blair, Toronto, President of the Church Extension Society of Canada; A. D. Rheaume, Winnipeg, and J. Solski, Winnipeg. Other members of the clergy present included Reverend Fathers I. Zielonka, H. Berg, D. O'Donnell, C.S.S.R., D. Jubinville,

O.M.I., A. Comeau, O.M.I., G. St. Jacques, J. Holland, S.J., C. Kelly, S.J., F. MacDonald, S.J., W. F. Edmondson, S. Soos and J. MacIsaac.

IMPOSING PROCESSION

Long before the long and imposing procession left the rectory, every available place in the Cathedral was occupied and St. Mary's Avenue was lined with many unable to gain admittance. Rev. T. A. Murphy, who as Subdeacon Cross Bearer led the procession, was followed by almost one hundred members of one of the finest Sanctuary Clubs in the Dominion. To the Directress of St. Mary's Sanctuary Club, Sister Rosemary, must be given much of the credit for the remarkably fine impression created by her boys. The precision with which the ceremonies of the Pontifical Mass were carried out down to the smallest detail and the smart appearance of the entire club are an eloquent testimony to the unstinted energy, with which she has devoted herself to its work. Then followed the priests, Monsignori, Bishops and Archbishops named above. His Grace, Archbishop Sinnott, the last figure in the colorful procession, was immediately preceded by Officers of the Pontifical Mass, who were as follows: Assistant Priest, Rt. Rev. M. V. Kessler, V.G., Deacons at the Throne, Very Rev. J. E. Cahill, D.D., and Rev. E. B. Rocan, St. Agathe, Man. (Father Rocan, the first native of the parish to be ordained to the Priesthood, served as an altar boy at the blessing of the first St. Mary's Church, on May, 1874); Deacon of the Mass, Very Rev. W. G.



The Pontifical Mass was celebrated by the Archbishop of Winnipeg.

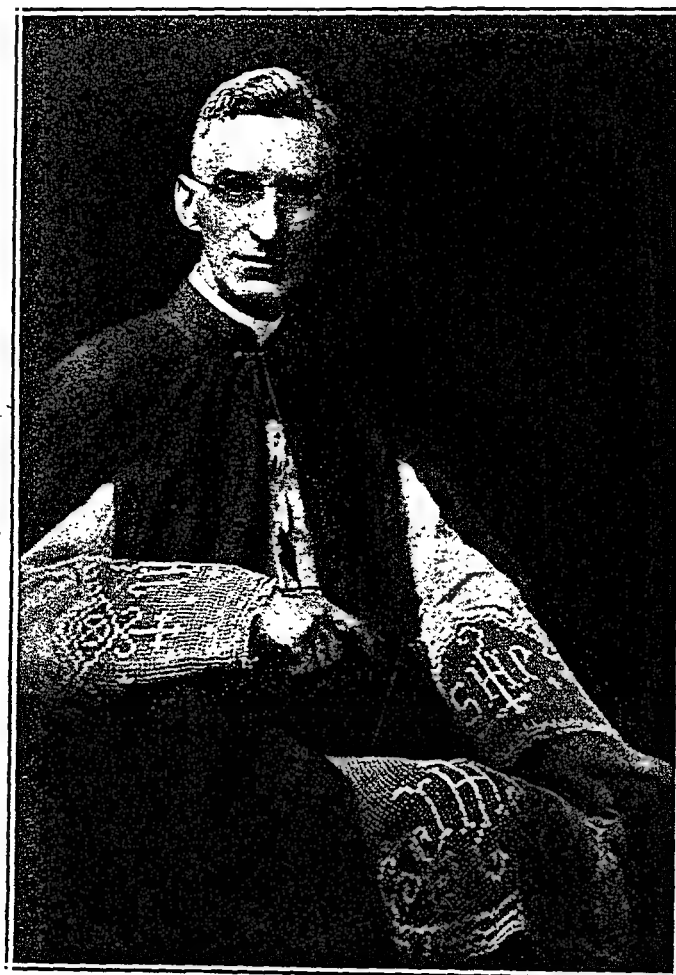
ST. MARY'S CATHEDRAL DIAMOND JUBILEE

Moore; Subdeacon of the Mass. Rev. F. R. Wood. Reverend Bernard Davis of Brandon, a native of the parish and a former President of the Sanctuary Club, acted as Master of Ceremonies.

BISHOP CARROLL GIVES ELOQUENT SERMON

During the vesting of the Archbishop and during the Mass, the choir under the able direction of Mr. Henry Caron rendered specially prepared music, and their performance left nothing to be desired. An eloquent and inspiring sermon suitable to the occasion was delivered by the Most Reverend Francis P. Carroll,

mandated His chosen people to celebrate, every year, their deliverance from the bondage of Egypt. Family by family, these people met, and ate the same fare their fathers ate, and enacted the same scenes through which their fathers passed on the night when the destroying angel passed over the land of their captivity. During this Paschal meal, for such it was, the ritual demanded that the son ask his father the meaning of the feast. In reply, the father recited the great things the Lord had done for His people; how, with an outstretched arm, He had led them out of the house of bondage into a land of plenty, and had commanded them to



MOST REV. FRANCIS P. CARROLL, D.D.,
Bishop of Calgary, who preached the Jubilee Sermon

D.D., recently installed as Bishop of Calgary. The text of Bishop Carroll's sermon follows:

TEXT OF BISHOP CARROLL'S SERMON

"Give praise unto the Lord, for He is good, and His mercy endureth forever. For this is the day which the Lord has made; let us rejoice and be glad in it." Ps. 117.

We read in the Old Testament that God com-

declare His praises and His might to their children that another generation might know them and set hope in Him.

So today when we gather with special pomp in this church and around this altar, whereon is celebrated the great sacrifice of which the Paschal feast was but a symbol and a prophecy, your children may well ask the meaning and the significance of the festival. I esteem it a great honour that through the courtesy and

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kindness of His Grace, the Archbishop of Winnipeg, it has been given me to recite the answer—an answer that requires no human words to enhance, for it is full of the might and the mercy of our God displayed towards you and towards your fathers.

Today, then, we celebrate the fact that sixty years ago, this parish was established and placed beneath the benign and powerful protection of the Mother of God. Sixty years is a short time in the history of the grand old Catholic church, whose ministrations go back through the centuries to the day when Christ commissioned His apostles to go forth and teach all nations. But it is not the lapse of years that renders this occasion significant. It finds its meaning in the circumstances in which this parish began, in the uncommon record of its heroic achievements, and in the influence for holiness and heaven, which it has wielded since the day of its inception.

Sixty years ago, when this parish began, there was nothing to indicate its present flourishing and eminent position. Sixty years ago, the province of Manitoba was but a half dozen years old, with a population hardly a twentieth of those who now live in the city of Winnipeg, scattered far and wide within its distant borders. Sixty years ago, this splendid and imposing city could only be described as a village—a frontier outpost to which colonization and civilization had been pushed. In it dwelt a handful of Catholics, separated from church and priest, and to supply their religious needs, the zealous Bishop Taché established this parish of St. Mary's.

But Winnipeg grew in numbers with unexampled rapidity, and with its growth, the Catholic population increased. The original chapel was replaced by a larger one, only to be followed in a comparatively short space of time by

this present beautiful church, the first Catholic Church to be dedicated in the city of Winnipeg. As the years passed, the city moved its limits to make room for its increasing population; and likewise, to accommodate the ever-growing number of Catholics, St. Mary's divided its



MOST REV. J. C. MCGUIGAN, D.D.,
Archbishop of Toronto, conveyed greetings from the
Church in the East.

parish territory, and new parishes came into being—parishes which look back to old St. Mary's as their mother. And yet this was not all. To properly administer the needs of the Faithful in this province, to care for the numerous Catholic settlers spread across the Manitoba prairies, the Holy See, exercising the apostolate received from Christ Himself, raised Winnipeg to the status of an Archdiocese, and sent to you, Alfred Arthur Sinnott, as Archbishop, with the same powers and the same commission, as were given the twelve apostles when they were sent to convert the world. It was indeed fitting that Archbishop Sinnott should choose St. Mary's as his cathedral, and make this church canonically what it was actually. He made it the centre of his jurisdiction, his metropolitan church. And around it he gathered all the other churches of the diocese, as daughters around a mother.

Such, my brethren, in brief outline is the external story of this church; and yet what a record of zeal and sacrifice does this story present. Served for many years by priests of the Oblates of Mary Immaculate, those heroic missionaries to which the church in Canada owes a tremendous debt of gratitude; and then by diocesan clergy of intrepid worth, the parish roster contains the names of priests whose devoted work for souls lives as a hallowed memory in the history of this parish. In the words of Holy Writ, all of them were men of renown and fathers in their generation. And through them, the Lord hath wrought great glory from the begin-



MOST REV. P. J. MONAHAN, D.D.,
Archbishop of Regina, brought greetings from the
Church in the West.

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MOST REV. A. BELIVEAU, D.D.,

Archbishop of St. Boniface, represented the Mother Church of St. Boniface at the Jubilee Celebration.

ning. Wise apostles of religion, supported by loyal and hard-working sisterhoods, they led the people of St. Mary's not only along the paths of righteousness, but also to accomplish the works of charity and education for which this parish is noted.

And more, in building up of St. Mary's, faithful service was rendered by the Catholic laity. They provided the means wherewith priest and church were supported; wherewith the parish was provided with schools and institutions. And it is a well-known fact that this parish of St. Mary's has borne its financial burdens with an unsurpassed spirit of sacrifice. And so St. Mary's stands today not as the result of individual munificence, but as a monument of generous self-sacrifice of bishop, priests, and people. It stands today as a testimony of your faith in God, and your desire to pay Him a fitting homage and worship.

But, my brethren, it is not merely the erection and support of this church that should urge you to rejoice today. The church is the Lord's House, and for sixty years, you have had His House in your midst. In the tabernacle and behind the veil, before which the lamp has ever burned, Jesus Christ has been really and truly present. For sixty years, His eyes have been on this house. He has seen His people as they came to worship Him; and He has known and numbered them as the Shepherd knows and numbers his sheep. For sixty years,

His Heart has been here—that Sacred Heart that yearns over this city, and would gather her wayward children as the hen gathereth her young under her wings. Before Him have stood the angels, who have joined their adoration and their worship with yours, sending up to heaven the sweet savor of prayer. Verily, as Jacob said long ago at Bethel: "How full of awe is this place, for this is none other than the house of God and the gate of heaven."

It is the Real Presence of Christ in the Eucharist that marks off this church from all others in the district. But for you, there are also other beautiful associations, which make this a holy place. During the past sixty years, before this parish altar many of you have plighted your troth in holy matrimony. To this church you have brought your children to be born again in the waters of Baptism. Here, too, they have passed beneath the Bishop's hand. They have been strengthened with the chrism of Confirmation, and received the accolade that made them knights of Christ. Here at this sanctuary they knelt and tasted for the first time the sweetness of the Body of Christ. My brethren can you count or number the Holy Communions that have been received at this altar rail since it was set up, or can you measure the spiritual worth that has come from them? In yonder confessionals how many have laid down the heavy burden of sin, and have experienced the consolation that Christ never refuses to a broken and contrite heart. Here Sunday after Sunday, and on many a week-day too, you have come to offer your homage to the Almighty, and to receive strength to carry the burdens of life and to face the weary ways of the world. Yes, sanctified is this place in joy; and sanctified also is it in tears. For you have sat by the coffins of those you loved as they lay before this altar, and you have watched the priest's blessing fall, like gentle and cleansing rain, upon the precious remains, as you wished their souls a happy Godspeed. Ah, brethren, these are the thoughts that cling round this church; but it is



RT. REV. W. L. JUBINVILLE, P.D.,

Vicar General of St. Boniface, spoke in the name of the Mother Church of St. Boniface.

The Diamond Jubilee of the Canonical Erection of St. Mary's Parish, April 26th, 1936



1st Row—Very Rev. W. G. Moore; Very Rev. J. E. Cahill, D.D.; Rt. Rev. Martin Kessler, V.G.; Rev. E. B. Rocan; Rev. F. R. Wood; Rev. T. A. Murphy.
 2nd Row—Most Rev. J. C. McGuigan, D.D., Archbishop of Toronto; Most Rev. Arthur Beliveau, D.D., Archbishop of St. Eustache; Most Rev. A. A. Sirois, D.D., Archbishop of Winnipeg; Master Terence McGettrick, Train-bearer.
 3rd Row—Most Rev. F. P. Carroll, D.D., Bishop of Calgary; Most Rev. J. H. Prud'homme, D.D., Bishop of Prince Albert; Most Rev. P. I. Monahan, D.D., Archbishop of Regina; Most Rev. B. Ladyka, D.D., Ukrainian Bishop of Canada.
 4th Row—Rt. Rev. W. Jubinville, D.D.; Most Rev. R. H. Dignan, D.D., Bishop of Sault Ste. Marie; Most Rev. Gerald Murray, D.D., Bishop of Saskatoon.
 5th Row—Rt. Rev. J. J. Blair, D.P., V.G.; Rt. Rev. Abbot Gerken, O.S.B.
 6th Row—Rt. Rev. A. D. Rheame, D.P.; Rt. Rev. A. J. Janssen, D.P.
 7th Row—Rt. Rev. J. Solski, D.P., Rev. K. Macdonell, Rev. C. J. Kelly, S.J.; Rev. Denis Jubinville, O.M.I.; Rev. B. D. Davis, Rev. G. St. Jacques, Rt. Rev. T. W. Morton, P.A.
 Veranada-Left—Rev. S. Soos; Rev. J. MacIsaac, D.D.; Rev. F. J. McDonald, S.J.; Rev. J. Holland, S.J.; Rev. I. Zielenka.

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not in them alone lies the secret of its peculiar holiness. It is not these thoughts that fill this church with clouds of majesty. It is not these associations that veil the faces of the seraphim and inspire their unending praise. No. It is rather that here, sixty years ago, your fathers set up a true altar, and for more than half a century, a real sacrifice has been offered on it. It is the fact that here, day by day, the death of the Lord has been shown forth, and the tragedy of Calvary continued. It is the Mass that makes this place holy. It is the Mass—and how many of them have been offered during all these years, that gives us the Real Presence of Jesus Christ; and it is His awful holiness that overflows, as it were, upon the sanctuary, and the church, and runs down its walls, like the ointment that flowed from the head of Aaron.

Such, my friends, has this parish been for you since the day of its establishment. But its influence is not confined within its doors or to the members of the faith. Like a city seated on a hill, this church stands here as a standard lifted to the nations to mark the rendezvous for the armies of God. From its well-built walls, the cross looks down upon all who live and work in this neighborhood; and they, no matter how indifferent to religion they may be, cannot but realize that here is an outpost of an organization that neither retreats nor dies. Other religious societies may pull up stakes and retire to newer and more fashionable quarters, but the old church remains. And she does not remain as a venerable antique or a show place; she remains as God's House whose threshold is worn by His children's feet.

Those who are outside cannot help but see the ever-open door; and on Sundays and weekdays too, the crowds that from early morn till noon, fill it again and again. They must realize also, if they will only enter, that herein no distinction is made between rich and poor, color or race. During all these years, from this pulpit, no matter how the message may have been put, they would have only the one Gospel. They would find that this church has always stood and will always stand for authority—parental, civil, and religious—each within its own domain; that she sets her face against any theory that would break the family bonds, or treat man in any way but that in which God created him "a little less than the angels"; that here is taught Christ Jesus, and here He is worshipped as true God and true man. In a word, he would learn that this a Catholic church, a single unit in that vast world-wide organism, a single church among countless other similar churches, bound closely together, people to priests, priests to bishop—bound closely to him who is the centre and source of our unity, the successor of Peter and the heir of that Rock "against whom the gates of hell shall not prevail."

Though the outsider may not believe these truths, nevertheless, is it not a noble task to witness them? And for sixty years such has been

the mission of this church. To those who are its members, it is the house of God; to those who are without it is an ever-speaking witness of God's earthly presence and of God's law. The root of both functions is the same, namely, that Jesus Christ abides with His church forever for did He not promise: "Behold I am with you all days even to the consummation of the world."

My brethren you have reason to rejoice today. You have reason to lift up your hearts. Behold how the glory of the Lord has arisen upon this house. You and your fathers have indeed done well, but in return God has magnified His mercies towards you. Let me congratulate you on reaching this day by your zeal, your self-sacrifice, and your attachment to old St. Mary's. Let me congratulate the priests of this parish who possess an inheritance won by the heroism and devotedness of their priestly predecessors. Let me congratulate His Grace the Archbishop, who has as his cathedral, a parish with so glorious a record of fidelity to the faith and loyal devotedness to the Church.

And let your celebration, my brethren, rouse the olden courage with which this parish was begun; and stir up again the first faith in which it was founded, that Bishop, priests and people, you may hold watch and ward around God's standard which has been set up here as the sign of the Son of Man and as a flaming beacon to the feet of the nations.

SERVERS AT MASS

Master of Ceremonies: Joe Davis, Second Master of Ceremonies: Donald Pilley, Thurifer: Roland Devlin, Acolytes at the Throne: Raymer Kelly, Brendan O'Brien, Acolytes at the Altar: Bill Coyle, Jack MacHale, Cross Bearers: Andre Lejeune, Leo Whalley, Book Bearer: David Burns, Candle Bearer: Henry Rollo, Mitre Bearer: Fred Rapp, Crosier Bearer: Jack Donoghue, Gremial Bearer: Neil Macphee, Holy Water Bearer: Frank Russell, Signals: Wilf Ouellette, Torch Bearers: Jack Rapp, Dick Payne, Edward Dwyer, Ted Cantwell, Fred DeDenus, Eugene Coyle, Ernest Devlin, Jack McMahon, Train Bearer: Master Terence McGettrick.

REUNION OF ST. MARY'S PARISHIONERS IS MARKED BY UNPARALLELED ENTHUSIASM

MANY PROMINENT SPEAKERS HEARD AT WILDLY ENTHUSIASTIC RECEPTION HELD AT CAPITOL THEATRE. PAPAL HONOURS FOR TWO CATHOLIC LAYWOMEN.

Fully in keeping with the "big way" in which St. Mary's Cathedral parish observed the Diamond Jubilee of its Canonical Erection was the wildly enthusiastic parish reunion, held at the

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Capitol Theatre, on Sunday evening, April 26, 1936. Members and friends of the parish packed the spacious theatre to its doors, and the large audience fairly radiated enthusiasm and optimism. The speakers at the reception, presided over by the Very Rev. J. E. Cahill, D.D., St. Mary's capable and energetic rector, included: Mr. F. W. Russell, who spoke on behalf of the "old-timers" of the parish; Rt. Rev. T. W. Morton, P.A., beloved Rector Emeritus of the parish; Rt. Rev. W. L. Jubinville, V.G., who spoke on behalf of the "Mother Church of St. Boniface"; Most Rev. J. C. McGuigan, D.D., Archbishop of Toronto, who brought the greetings of Eastern Canada; Most Rev. P. J. Monahan, D.D., Archbishop of Regina, who brought greetings from the Church in the West; and Winnipeg's beloved Archbishop Sinnott, whose address of appreciation and thanks follows. The Archbishop was at his best, and every one of his inimitably well-chosen words found a response in the minds of his hearers. The enthusiastic tributes of his colleagues in the Hierarchy were not needed to impress on the minds of his subjects a deep sense of their good fortune in having such a gifted Chief Pastor. As a fitting climax to a parish reunion, unparalleled in the annals of Winnipeg, came the Archbishop's announcement that he had obtained the Papal decoration "Pro Ecclesia et Pontifice" for two parishioners—the late Mrs. F. W. Russell and Mrs. Charles Pilley—in recognition of their outstanding work for Catholic charities.

DISTINGUISHED GATHERING ON PLATFORM

In addition to all the members of the Hierarchy and the Monsignori, named in connection with the Pontifical Mass, the members of St. Mary's Church Committee and other distinguished guests occupied places of honour on the platform. All of the city clergy, and many from St. Boniface were present and occupied places in the body of the theatre. The following represented the Church Committee: Messrs. R. C. McPhillips, P. J. Collison, J. J. C. Shelly, J. J. McDonald, E. P. Choiniere, D. F. Coyle, F. J. Tonkin, T. Kavanagh, W. Dwyer, E. G. Cass, N. T. Carey, J. E. St. Pierre, R. M. Thomas, and F. W. Russell. Other distinguished guests seated on the platform, included Chief Justice Prendergast, Mr. Justice Dysart, Mr. Justice Donovan, Mr. M. Bielinski, vice-Consul for Poland, and Mr. Stephen Peteyni, Hungarian Consul.

Mr. F. W. Russell was greeted with enthusiastic applause, when he rose to outline the history of the parish. Mr. Russell, who has spent over fifty years in the parish, spoke almost entirely from first hand information. His researches have led him to the conclusion that Mr. R. C. McPhillips and his sister, Katherine, are the only living members of the pioneer congregation. Both Mr. Phillips and his sister still play an active part in the affairs of the parish.

In his outline of the development of the parish, Mr. Russell paid tribute to the virile Catholicity of its founders, and the courage with which they had coped with the many difficulties which had confronted the parish. Their truly Catholic unity was especially deserving



MR. F. W. RUSSELL,
a member of St. Mary's for over half a century, and author of this History of St. Mary's Cathedral Parish, who addressed the reunion of St. Mary's parishioners.

of imitation. The Sisters of the Holy Names, St. Mary's Ladies' Aid Society, and the St. Vincent de Paul Society have rendered signal services to the City. Speaking on behalf of the "Old-Timers" of the parish, he expressed their pride in their successors, and their wish that they would continue to be loyal to the glorious traditions of "Old St. Mary's."

MONSIGNOR MORTON

"Truly Wonderful!" were the words used by Monsignor Morton to express the devotion of St. Mary's people to their parish. Monsignor, who resigned the rectorship of St. Mary's last year, because of advancing age, was given an ovation when he rose to speak. In a voice quivering with emotion, he expressed his gratitude to the parishioners of St. Mary's, and paid tribute to those who had nourished the spirit of devotion for which it is justly noted. St. Mary's had borne with fortitude a heavy cross of debt. Under the leadership of their present gifted rector, they should be assured of a bright future. The personal thanks which he owed for the many kindnesses tendered him, during his stay at St. Mary's, he would leave to the Recording Angel.

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GREETINGS FROM THE MOTHER CHURCH

Monsignor Jubinville read a letter from His Grace, Most Reverend Emile Yelle, P.S.S., D.D., Archbishop-Coadjutor of St. Boniface, expressing the keen regret which he felt at not being able to join with Archbishop Sinnott and the people of St. Mary's in commemorating such a memorable anniversary. (Archbishop Yelle was administering the Sacrament of Confirmation in Montreal). In his letter, Archbishop Yelle outlined the events leading to the Canonical erection of St. Mary's, pointing out that it was one of the first parishes in Western Canada to be so established. He traced its phenomenal growth and expressed his confidence in its future. Msgr. Jubinville, in his concluding remarks, paid a tribute to the memory of the early Pastors of St. Mary's, and to its present distinguished and gifted Chief Pastor, Archbishop Sinnott.

PARISH HAS HELPED CATHOLIC PRESS

The "dynamic" Archbishop Monahan of Regina, who fairly radiates enthusiasm and energy, paid a glowing tribute to the work done outside their own parish, by the loyal and devoted parishioners of St. Mary's. They had been especially fortunate in their genial Archbishop, whose administrative ability had helped them to throw off the burden of debt. They should thank God for the fact that the days of worry had passed, and for the innumerable blessings which He had showered down upon the parish. The history of the parish shows an absence of the spirit of parochialism. The parish has mothered educational institutions, hospitals, etc., and the city is now dotted with institutions which proclaim the spirit of Charity which animated the founders of St. Mary's. That most important work of all, the Catholic Press, had found in St. Mary's a generous ally (Mr. F. W. Russell had pointed out in his address, how, on one occasion St. Mary's Parish had donated \$10,000 for the Catholic Press of Winnipeg.) Aided by this munificent support, a Catholic paper has gone out, during the past fifty years, carrying a weekly message of vital importance to the Catholics of Western Canada. "Of all works," said Archbishop Monahan, "the work of the Catholic Press is the most important for the extension of the Church."

"PRINCE CHARMING OF THE PRINCES OF THE CHURCH"

Archbishop McGuigan of Toronto, introduced as a former curate of St. Mary's, spoke in part:

This magnificent and enthusiastic gathering of loyal, affectionate and grateful hearts marks the end of a perfect day—a day which will be written in letters of gold encased in a diamond setting on the pages of history of this young and flourishing Archdiocese. This morning, midst the splendour of pontifical ceremony we

witnessed the consoling spectacle of an immense, enthusiastic, enlightened and prayerful congregation bowed down in gratitude before the Altar of God. All day long it has been a day of rejoicing and thanksgiving to God for 60 years of grace and blessings poured forth by the munificent hand of God upon the Catholic people of this noble city—the gateway of the West. The West, where I have spent by far the greatest part of my priestly life is dear to me—I am bound to it by a thousand ties of affection. And yet, I stand before you tonight as a representative of the East where my lot is now cast. I bring to you greetings and all good wishes from the Church in Ontario and particularly from my own beloved See—the Metropolitan See of Toronto.

Your beloved spiritual leader after the lapse of a score of years during which he has been the pride and the crown of Winnipeg and has shared your joys, your sorrows and your hopes stands out pre-eminent in the hierarchy as the Nestor of his juniors and the prince charming among the princes of the Canadian Church. He holds the primacy of rank among the active bishops of the West, he also holds the primacy of hearts. He is the best-loved member on the board of bishops! he has the gift to walk with lamp nor lose the common touch; he is a friend who never changes and his smiling enthusiasm and lion-hearted courage in the face of difficulties that confronted him have been an inspiration to us all. I confess that in leaving Regina for Toronto besides the sorrow of severing ties with a devoted and trusting flock, there was the deep regret that I was being farther removed from my friends of Winnipeg.

I gladly bring like greetings of admiration and affection to your brilliant, buoyant and bounteous rector, Very Rev. Dr. Cahill, who was intimately associated with me in the diocese of Regina and who left behind him one of the best organized chancery offices in this whole country.

Your beloved Archbishop and devoted rector would be the first to admit that all their efforts would be vain, were they not backed by a loyal, devoted and enthusiastic laity. Therefore I bring a special message of congratulations to the faithful worshippers and supporters of St. Mary's, to the fervent Catholics of this city of Winnipeg. You have shown again and again that you have both sturdy faith and loyal hearts. You have shouldered a colossal burden willingly and uncomplainingly and now you are fast shaking the shackles that bound you from your feet. You are without doubt the most generous, the best parish in English-speaking Canada.

Tonight as you think of the multitude of favours and mercies that God has poured out upon you, you do not regret, I am sure, the sacrifices you have made, the burdens you have borne. All are crowned in the joy of this happy hour and in the glory of this day you have proved

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yourselves worthy of your name, you have placed yourselves in the first front of Catholics who give of their means their energy and their heart's love without counting the cost.

Let that spirit which has marked St. Mary's during the years that are gone, pervade it in the future. Then through your generous co-operation with your priests under the affectionate guidance of the finest bishop in all the world Christ will live, Christ will reign, Christ will conquer in this noble city and throughout the length and breadth of this young, yet vigorous Archdiocese of Winnipeg.

PAPAL HONOURS FOR TWO CATHOLIC LAYWOMEN

The complete text of Archbishop Sinnott's address follows. His announcement that the Papal decoration, "Pro Ecclesia et Pontifice" had been awarded to the late Mrs. F. W. Russell and Mrs. Charles Pilley was received with thundering applause, and the tribute which he paid their devotion to the cause of Catholic Charities left no doubt as to their deservedness of this coveted distinction. Word that the honour had been conferred on Mrs. Russell arrived here a few days after her death which, occurred on February 21st of this year. In her sad absence, the decoration was confided to the keeping of her husband, Mr. F. W. Russell, who has for over fifty years rendered immeasurable services to the cause of Catholicity in Western Canada. His Grace, concluded his remarks by thanking the Winnipeg Symphonetta, a forty piece orchestra, which under the direction of Mr. H. Fogh-Dohmsmidt had rendered Orchestral numbers during the evening. This was the first public appearance of the Symphonetta and they created a decidedly favourable impression. Miss Margaret Laidlaw of the cast of the operetta, The Marriage of Nanette, presented by the Catholic Theatre Guild on Monday and Tuesday as part of the Diamond Jubilee celebrations, contributed a beautiful vocal solo to the evening's entertainment.

TEXT OF ADDRESS GIVEN BY HIS GRACE, MOST REVEREND A. A. SINNOTT, D.D., AT RECEPTION COMMEMORATING DIAMOND JUBILEE OF CANONICAL ERECTION OF ST. MARY'S PARISH, CAPITOL THEATRE, SUNDAY, APRIL 26, 1936.

Kind Friends and Beloved Parishioners of St. Mary's,

Ladies and Gentlemen:

I have this evening the duty, always a very pleasant one, to express appreciation and thanks. I am to tell our distinguished visitors how much we appreciate their participation in our Jubilee festivities and how deeply grateful we are to them for this signal mark of honour and esteem. I am to tell you how pleased I am at the manner, the whole-hearted manner, in which you have entered into this celebration,

thus making up, and more than making up, by your enthusiasm and devotion, for any deficiencies on the part of the Archbishop or the parochial clergy.

"APPROPRIATE TO THE OCCASION"

Before doing so, however, will you permit me to make a few remarks which newspapermen would describe as "appropriate to the occasion."

It seems to me that St. Mary's has this day entered into the fulness of her glory,—into the pride of place which the Almighty in His mysterious designs reserved for her as one of the great centres of spiritual life in the Church of God. When you saw the long line of illustrious Prelates filing in procession into the Cathedral this morning, your hearts must have thrilled with joy and pride, for with eyes of faith you saw in that spectacle not only a fitting recognition of sixty long years of devoted service, but at the same time an earnest and a pledge of greater things to come.

You rejoice and I rejoice, because you and I know St. Mary's, we love her with a tender love, and no matter what glory may come to her, it must ever fall far short of what our filial affection would desire for her. Ladies and Gentlemen, I could easily tonight indulge in the perfervid language of love,—that language which scarcely knows a limit and certainty knows no restraint. Some people perhaps would call it hyperbole, but you and I would know that, whatever language I employed, I could not put in words the feelings that are deep down in our hearts and pulsing with emotion through every fibre of our beings. I might say to you, for instance, not as my opinion but as my considered judgment, that there are very, very few parishes on this continent of America, or for that matter on any continent, like unto St. Mary's, in all the glory and beauty of Catholic life. I might say to you also that you, the people of St. Mary's, have been dowered with a faith and generosity that have made you the consolation and pride of those who have had the privilege to minister unto you.

TRIBUTE TO PREDECESSORS

For more than forty years you were under the spiritual care of the Oblate Fathers of Mary Immaculate. Those dear old missionaries were one and all men of God, and not the least of their merits in my estimation was that they loved you and loved to spend themselves in your service. We evoke their souvenir to-night and we bless their memories, thankful to God for the example of faith, piety and sacrifice, which they have left to us as a perpetual inheritance.

For the last twenty years, the privilege has been mine of being associated with you. Those years have also had their difficulties; they have in truth been times of storm and stress. How you have worked with me, how you have stood

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by me, how you have answered every appeal, how you counted personal sacrifice as nothing,—all this, and oh! how much more, could I disclose, if I so wished, but I am going to leave it, with a prayer of deep thankfulness, in the hands of God Himself. Our relations have been not merely formal or official; they have been friendly, they have been cordial, they have been intimate. You have been a sincere, loyal, devoted people.

HALF-A-MILLION DOLLARS FOR CONSCIENCE SAKE

Can I or any man doubt your sincerity? A readiness to make sacrifices for a religious conviction or belief may not prove a man to be right, but it certainly proves him to be sincere. I will take but one example. You have not only kept up your parochial establishment, with the highest ideals and principles and at the cost of great sacrifice, but you have paid more than half-a-million dollars during the last forty years for the "religious" education of your children. I would like to underline that word "religious," for it does not mean that you are indifferent to the secular education and training of your children, but it does mean that God, as you believe in Him, means more for you and for the eternal welfare of your children than anything that this world can give. Great, massive, secular schools were at your doors, beckoning with welcoming arms to your children, but you paid half-a-million dollars that your children might be educated in a religious atmosphere, with Christ the Teacher of Mankind presiding over the classrooms. I should like to herald this fact from every house-top in Winnipeg, because it is a fact of such magnitude that nothing in this City is or ever has been comparable to it. You have not done it from any foolish sense of social exclusiveness; you have not done it from snobbery, pride or lack of appreciation for your neighbor or your neighbor's children, you have done it solely and simply for conscience sake, you have done it for Christ. I would to God that we could get this one idea into the minds and hearts of those who do not understand us, that we do not keep up parish schools because we love to pay taxes; we keep them up for conscience sake. We are, and must be, the keepers of our own consciences. Let those who have imposed this odious burden on you,—imposed it by force of numbers—let them answer to the God of Justice, as they must answer, for the cruel injustice. You have stood by God, and as sure as there is a God in heaven He will stand by you. "Unto you it is given not only to believe in Christ, but also to suffer for Him," is an apostolic commendation that has the authority of St. Paul behind it.

FOR KING AND COUNTRY

Is it any wonder that we love St. Mary's, that we love it with a great love,—with how great

a love no man can say, for it cannot be expressed in words and can only be measured by Almighty God Himself? For us St. Mary's stands for all that is dear and tender and sacred and, now that the clouds are lifting and the skies are brightening with the dawn of a new day, we shall go forward from this Jubilee, fired to new endeavour and strengthened in the will to consecrate ourselves anew to the service of God and, under God, to what is noblest and best in our earthly citizenship for King and country.

TIES WILL NEVER BE BROKEN

And now I want to thank the Archbishops and Bishops for their great kindness in honouring us with their presence on this occasion. First of all, we turn with reverence and affection to the Mother Church of St. Boniface and we were proud this morning when the Archbishop of that venerable See did us the honor of assisting at the Pontifical Mass in St. Mary's Cathedral. His indisposition did not permit him to speak here this evening, but he made it his duty to have a worthy representative in the person of His Vicar General, Monsignor Jubinville, to convey to us the greeting of the Mother Church. Dear Monsignor, I thank you most cordially and I would ask you, in my name and in the name of all the parishioners of St. Mary's to thank His Grace Archbishop Béliveau, for his kindly interest and good wishes. Archbishop Béliveau is a worthy successor of the saintly Archbishop Taché, who established St. Mary's, and of the illustrious Archbishop Langevin, who was its Pastor for many years and always retained for it the deepest affection. The ties that bind us to these Prelates, and to the Mother Church are sacred ties, interwoven with affectionate remembrance and gratitude, and, by the grace of God, these ties will never be broken.

THE VISITING PRELATES

I thank the gifted Archbishop of Toronto for his presence with us on this occasion and for the greetings which he brought us from the Church in Eastern Canada. They say that Toronto is a better place to live in, since Archbishop McGuigan went there. Whatever doubt there may still be on that point, there is none whatever on another point, namely, that we deeply regretted his departure from the west. We are delighted to have him back with us, even for a few days.

I thank the Archbishop of Regina for his presence also and for the words of comfort and cheer that he has addressed to us tonight. Some one has said that Archbishop Monahan is dynamic. In any case he radiates energy and optimism. In other words he is typically western, and we all regard that as the highest compliment that we can pay any man.

I thank the Bishop of Calgary for the great favor he conferred on us in preaching the "sermon de circonstance" in the Cathedral this morning. It was his first introduction to a Win-

ST. MARY'S CATHEDRAL DIAMOND JUBILEE

nipeg audience, and it may suffice to say that the great reputation for scholarship and eloquence which he brought with him from the East did not suffer any deterioration by his first appearance in this Gateway to the West. We hope that in the years to come he will be with us frequently, and I would say to him, in the words of the Irish Welcome:

"Come in the evening, come in the morning!

"Come when you're looked for, come without warning!

"A thousand welcomes you'll find here before you,

And the oftener you come, the more we'll adore you!"

"NO BETTER WORD THAN 'THANK YOU' "

I thank all the other Bishops for their coming. Without them our festivities would have been shorn of most of their splendour. To you, then Bishop Prud'homme; to you, Bishop Murray; to you, Bishop Ladyka; and to you, My Lord Abbot of Muenster, our most sincere and heartfelt thanks. I have reserved a special word of thanks for Bishop Dignan, who has travelled all the way from North Bay to Winnipeg to rejoice with us in our Jubilee celebrations. This is a mark of friendship and interest of which we are deeply sensible, and, if there were any other words in our language better than "Thank You" to express appreciation and gratitude, I would feel amply justified in using them. At the Pontifical High Mass of Requiem in the Cathedral tomorrow morning at 10 o'clock, Bishop Dignan has graciously consented to officiate.

To one and all, then, of our distinguished visitors, I tender our fervent thanks, assuring them that the remembrance of their visit will not soon be forgotten, but will be a source of joy and comfort for many years to come.

"PRO ECCLESIA ET PONTIFICE"

And now I have another duty to perform. At the beginning of the year, thinking of this celebration, I asked Our Holy Father the Pope to bestow some mark of his paternal benevolence upon two ladies of the Cathedral Parish, who for many years devoted all their time, or practically all their time, to social and charitable work among the poor and afflicted. The Holy Father graciously deigned to listen to my recommendation, and some months ago His Holiness conferred the distinguished Cross "Pro Ecclesia et Pontifice" on these two ladies, Mrs. F. W. Russell and Mrs. C. Pilley. Unfortunately, Mrs. Russell passed to her eternal reward just a few days before the honor reached me. But you will all recognize that no one was ever more worthy of this distinction. No one will ever know, no one can ever know, how many children Mrs. Russell saved to the Faith in this City of Winnipeg. In her last years, when she was afflicted with a fatal illness and was tottering on her feet, she dragged herself about still in the conscientious performance of this self-imposed duty, yes, my friends, she literally dragged herself about, so deeply did she prize the inheritance of the Catholic faith. I cannot say how much I regret that she is not with us tonight, for she was another of those who loved St. Mary's with all the love of her heart. May this honor granted to her by the Vicar of Christ on earth add to her crown of glory in heaven and may it be to the dear ones who she left behind, those to whom her life was ever an example and a inspiration—may this honor be to them an enduring tribute of our affection, our appreciation and our gratitude! Mr. Russell, I am sorry indeed that Mrs.

Russell is not here tonight to receive this honour in person, but, since it is the will of God that she is not, it is no little satisfaction to me to confide its keeping to one whom she loved and who was bound to her in the closest ties of human relationship.

And, Mrs. Pilley, I am not going to say in public all I would like to say about you. Using the language of Scripture, I have known your works, and it was with a full knowledge of these works that I asked the Holy Father to confer this honour on you. All I will say is that the honour is well merited and pray that you may live long to enjoy it. Your friends know your worth and they will rejoice with you in this very special distinction with which the Holy Father has honoured you.



MRS. F. W. RUSSELL



MRS. CHARLES PILLEY

Mrs. Russell and Mrs. Pilley, on the occasion of the Diamond Jubilee Celebration, were awarded the distinguished cross "Pro Ecclesia et Pontifice" in recognition of the many years they devoted to social and charitable work among the poor and afflicted.

ST. MARY'S CATHEDRAL DIAMOND JUBILEE

PONTIFICAL MASS FOR DECEASED MEMBERS OF ST. MARY'S PARISH

BISHOP DIGNAN CELEBRATES PONTIFICAL MASS
OF REQUIEM FOR DECEASED CLERGY
AND PARISHIONERS

On Monday morning, a Pontifical High Mass of Requiem was celebrated in St. Mary's Cathedral for the repose of the soul of the deceased clergy and parishioners of the parish. The Mass was celebrated by the Most Reverend R. H. Dignan, D.D., Bishop of Sault Ste. Marie, and the Officers of the Mass were as follows.

Assistant Priest: Right Rev. J. J. Blair, D.P., V.G.; Deacons of Honor: Rt. Rev. Martin Kessler, V.G., Rev. W. F. Edmondson; Deacon of the Mass: Rev. F. R. Wood; Subdeacon of the Mass: Rev. T. A. Murphy; Master of Ceremonies: Rev. Bernard Davis.

The cathedral was filled for the service and the following members of the Hierarchy and clergy were present in the Sanctuary: Most Rev. J. C. McGuigan, D.D., Archbishop of Toronto; Rt. Rev. T. W. Morton, P.A., Right Rev. J. A. Janssen, D.P., Vicar General of Regina, Rt. Rev. A. D. Rheame, D.P., Very Rev. J. E. Cahill, D.D., Very Rev. W. G. Moore, Rev. Elie Rocan, Rev. J. E. Derome, Rev. William J. Holway, Rev. Gaston St. Jacques, Rev. C. J. Lambrick, Rev. H. Berg, Rev. O. J. McInerney, Rev. J. H. Fitzgerald, Rev. J. K. Macdonnell.

LADIES' SOCIETIES OF ST. MARY'S SPONSOR ENJOYABLE FUNCTIONS

CHRISTIAN MOTHERS' CONFRATERNITY, LEAGUE
OF THE SACRED HEART, AND CHILDREN OF
MARY JOIN IN DIAMOND JUBILEE
CELEBRATIONS.

The silver tea, organized by the Christian Mothers' Confraternity and the League of the Sacred Heart, was a splendid success.

The hall was decorated with orange and purple draperies, with wide-spread ferns and cybotium ferns.

Mrs. E. P. Choinière, who was convener of the tea, received with Mrs. Patrick Shea (Lady Shea) and Mrs. E. R. Dowdall. Mrs. D. F. Coyle Sr., was the convener of the tea room.

The tea table, overlaid with a beautiful lace cloth, was centred with a Sheffield bowl brimming with mauve stocks and yellow snapdragons and offset by mauve and yellow tapers held in place by Sheffield candelabra.

Orange and purple, significant of the papal colors and also that of St. Paul's College, were predominant throughout the room.

Presiding at the tea equipage throughout the afternoon were:



MRS. E. P. CHOINIÈRE,
President of the Christian Mothers' Confraternity, was
Convenor of the Jubilee Tea.

Mesdames: Lady Shea, E. Cass, J. J. Carolan, K. Egan, C. S. Macdonnell, S. Nesbitt, M. Barrett, T. J. Rice, W. F. O'Dea, J. J. Quinn, D. P. Sullivan, J. A. Powers, J. P. Burns, J. P. Corwin, H. T. MacDonald, J. L. Costello, B. McKenty, F. W. McDonagh, A. E. Grassby, E. Montgomery, L. Davis, M. F. Manning, Miss Ann Dysart.

Among those assisting were: Mesdames: J. S. Whalley, J. J. Rapp, A. R. Macdonnell, W. Dwyer, J. Fraser, E. G. Cass, J. J. Devlin, J. A. LaRoque, D. F. Coyle, Jr., J. A. McPhee, F. G. McGannon, G. Redmond, D. O. McDonald, N. McDermott, J. P. Ryan, C. O'Brien, H. R. Hower, W. English, T. J. Murray, W. C. Casey, H. E. Lee, N. V. Percy, J. A. Coyle, L. P. Dowdall, C. Pilley, Charles Hanley, G. R. deDenus, J. Ouellette, R. A. Simpson, Misses Stella O'Connor and N. J. Jobin.

Looking after the exchequer were the following ladies:

Mrs. R. L. Gillerlain, Mrs. L. Cather, Mrs. M. F. Manning, Mrs. J. Golden, Misses C. Lock, A. Kavanagh, L. D. Henry and A. Crough.

The registering was taken care of by Mrs. G. Derrick, J. P. Doherty, Mrs. Palmatier, Mrs. Taft, Misses M. Jordan, F. Ouellette, E. Collison, Ethel McDonald and Ella Macdonnell.

The artists taking part in the musical program were: Father Moore, who sang two selections, accompanied by Mrs. W. English; Miss Margaret Toohey and her harmony girls and Miss Gladys Forrester, who delighted the audience with a special number.

A game of bridge and entertainment in the evening concluded the day's programme.

The evening programme was sponsored by the Children of Mary, and Miss Margaret Jacque was general convenor, assisted by committees.

ST. MARY'S CATHEDRAL DIAMOND JUBILEE



MISS MARGARET JEROME,

President of the Children of Mary, convened the bridge and entertainment for the young people.

composed of the following: Messrs. Henry Montgomery, Harold Montgomery, Harold Price, George deDenus, Wilfred Ouellette, Jack Quinn, Arthur Dowdall, Richard Payne, Bill Coyle, Jack Donahue, Ted Cantwell, Marshall Charter, Barrie Simpson and Jack McMahon; and the Misses Ellen Timmons, Helen MacHale, Margaret Padmore, Elva Chapu, Dowdall, Ada O'Brien, Dorothy Blackah, Mary Gallagher, Bernice Powers, Margaret Corrigan, Mary Kennedy, Marjory Kelly, Kay Fullerton, Audrey Hemmons, Roma Lyden, Jewel O'Sullivan, Bernadette Donovan.

"THE MARRIAGE OF NANETTE" PRESENTED IN HONOUR OF ST. MARY'S JUBILEE

CATHOLIC THEATRE GUILD GIVE OUTSTANDING PRESENTATION OF COMIC OPERA

Brilliant costumes, lilting music and a plot rich in comedy were the highlights of "The Marriage of Nanette" presented by the Catholic Theatre Guild at the Dominion Theatre, Monday and Tuesday, as the concluding celebration of the Diamond Jubilee of St. Mary's Cathedral.

Against the picturesque background of an 18th century French village inn, peasants, nobles, gypsies and highwaymen moved in a swiftly-paced comedy of errors, giving voice to the sweet and haunting melodies that have made "The Marriage of Nanette" one of the gayest and best loved comic operas.

Elaborately staged and costumed, the presentation was exceptionally well done. Although at times some of the male voices could scarcely

be heard above the volume of the orchestra, the singing was on a very high plane. The girls all sang very well and the choral work was extremely well done.

Worthy of special note were the voices of Edith Simpson, as Nanette, Bernardine Barker, as Yvonne, Margaret Laidlaw, as Madelon, and Veronica O'Meara, as Yvette. Miss Barker showed real dramatic ability in her portrayal of the gypsy, Yvonne, sister of the Comtesse de Martigny. Her voice was particularly fine.

Leonard Jobin played Frederic, the gouty Duc d'Antin, to perfection. His voice was strong and clear. Dorothy Robinson made the most of the comic Heloise, Comtesse de Martigny. Byrne Jobin and Ken Murray were splendid highwaymen.

Edward L. Ghidoni and James Dick as Henri, Marquis de Hauteur, and Rene, a village youth in love with Nanette, were both in fine voice.

The vividly exciting Spanish dance and the lovely serving maid's dance were gracefully executed by Miss Gladys Forrester.

Others in the cast were: Charles McCullough, John Bastable, Herbert Easton, Viola Savage, Edwin Williams, Anne-Marie Coyle, Robert Thompson, Desmond Burke-Gaffney, Arnold Gulland, Harold MacFadden, Evelyn Brethour, John Marshall.

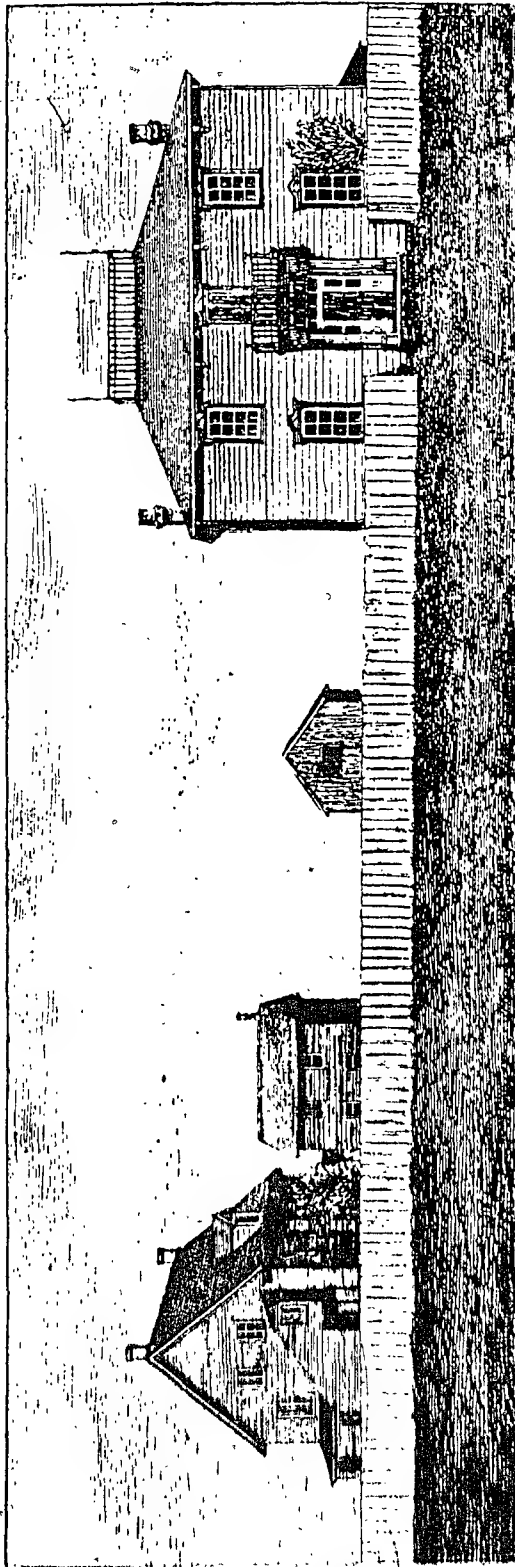
Ladies of the Chorus: Zoe Angelone, Geraldine Carroll, Terry Davis, Esme Cook, Eleanor LaPlante, Muriel Melanfant, Dorothy Blackah, Shirley Mulvihill, Wilda Ladouceur, Marjorie Kelly, Helen Timmons, Angelina Ghidoni, Gwen Lane, Nelda Kennedy, Madeline Morton, Edna Burnett.

Gentlemen of the Chorus: Joseph Leighton, Charlie O'Connor, William Fowler, John Francis Russell, Edward T. Cantwell, Ivan Waddell, James Molloy, William P. Luce, Robert Thomson, Thomas Cook, Arnold Gulland, Harold MacFadden.

The Gypsy Ensemble: Jack Moreau, Donald Smith, George Timlick, Louis Clarke, Leslie Billideau, Mary Muse, Lillian Hay, Jan Kinnock, Vimy Maxwell, Doris Swain, June Siddle, Margaret Kinnock.

The part of Marcel was played by Mr. William P. Luce at the matinee performance.

The Catholic Theatre Guild and Miss Mary Reardon, musical director, are to be very much congratulated upon a splendid production that must have surprised its audiences by its all round excellence. Frank Smith was stage manager.



ST. MARY'S, VIEWED FROM HARGRAVE STREET, IN 1876

On the left is the church, blessed by Archbishop Taché on August 30, 1874, five years after the foundation of St. Mary's as a mission. The second floor of the building was used as the church; the first, as a residence for the Oblate Fathers, who ministered to the Catholics of Winnipeg. Father Albert Lacombe, O.M.I., who was the first superior of the Oblates at St. Mary's made this his headquarters for eight years (1874-1882). During that time he was associated with Father J.B. Baudin, O.M.I. in the care of souls at St. Mary's; he brought out colonists from Quebec and Massachusetts; he went to Europe in the interest of the Order of the Oblate Fathers, and did missionary work among the workmen engaged in the construction of the Canadian Pacific Railway. Here, last summer, during the Spring and Summer of 1876, when Father Lacombe was in the East organizing a contingent of colonists) that celebrated missionary Reverend Father Dandurand, O.M.I., who lived at St. Boniface in 1876 at the age of 102.

From the time the present church was completed in 1881, until the present rectory was built in 1899, this building was used exclusively as a residence for the Oblate Fathers. It was then moved to its present location on Carlton Street where it was used as St. Joseph's Orphanage (1899-1907) a boarding house (1907-1913); the Juniorate of the Oblate Fathers (1913-1914); a boarding house (1914-1917); the convent of the Sisters of the Holy Names who taught in the parochial school (1917-1922) and Providence Shelter from 1923 to the present day.

I have been told that this is the best constructed frame building ever erected in Winnipeg and in present excellent condition and splendid appearance after the lapse of sixty-two years, bears out this statement. On the right is St. Mary's school, constructed in 1875, and directed by a teacher engaged by the Oblate Fathers. In 1878, Rev. Joseph

McCarthy, O.M.I., who founded St. Mary's in 1869, took charge of the school and found it necessary to erect another building which was located to the right of the one pictured above. When Father McCarthy was replaced by the Brothers of Mary in 1880, the first school became the Brothers' residence, (1880-1917). From then on it was used as a store until this year when it became the home of the Catholic Central Bureau, 220 Hargrave Street.

The above engraving was first printed in "L'Opinion Publique", Quebec, March 8, 1877. The following description of the buildings was contained in the same issue of the paper: "The Oblate Fathers have founded Manitoba and the Northwest, just as the Recollets, Sulpicians and Jesuits have founded Canada. These zealous missionaries have paved the way for the colonization of this vast territory. It is a well-known fact that the Red River colony is the work of Msgr. Taché and the other missionaries of the Oblates."

"The principal establishment of the Fathers is on the right bank of the Red River, at Winnipeg, and facing St. Boniface. Our engraving, made from a picture which we have received from Father Lacombe himself (now visiting here) shows the Fathers' house on the left and the school on the right."

"Father Lacombe is the Superior of the house, and here also resides Father Baudin, O.M.I., Pastor of Winnipeg. The school is directed by a lay teacher, engaged by the Fathers."

"The second floor of the house serves as a church for the Catholics of Winnipeg, pending the projected building of a church."

"The establishment of the Oblate Fathers comprises ten lots of land, seven of which were given by the Hudson's Bay Company." (L'Opinion Publique, March 8, 1877.)

Cardinal Villeneuve Acclaimed by Catholics of Winnipeg

INSPIRING DEMONSTRATION OF FAITH AND UNITY.

An outstanding event of St. Mary's Jubilee Year, and one which was of such historical interest that it should certainly be recorded in these annals of the Parish, occurred a few weeks after the great celebration, this being the visit paid to the city on the 28th of May by His Eminence, Cardinal Villeneuve, O.M.I., Archbishop of Quebec. It was the first time in the history of the Church in Western Canada that the faithful had been accorded the great privilege of greeting a Canadian Cardinal and they rallied to the occasion with a warmth of spontaneous and loyal enthusiasm which was really an inspiring demonstration of Catholic faith and unity, and which evidently touched and gladdened the heart of the great Prince of the Church who had come to visit them. St. Mary's parishioners were prominent throughout the proceedings and it is essentially fitting therefore that a record of this event which made Catholic history in the West should be given permanent record in the story of St. Mary's Cathedral Parish of the Archdiocese of Winnipeg.

His Eminence reached Winnipeg on the morning of Tuesday, the 26th of May, and immediately proceeded to St. Boniface where he spent two days and was given a royal reception by the clergy and people there.

It was on Thursday morning, the 28th of May, that he came to Winnipeg for his visit here, and it may safely be said that no previous visitor ever received a more sincere or enthusiastic welcome. St. Mary's Avenue, all the way from Main Street to the Cathedral, presented a most attractive and animated appearance. It was lined on either side by some two thousand children from all the Catholic schools of the city who sang appropriate songs and waved papal flags as His Eminence with his automobile escort passed by. Nearing the Archbishop's Palace a guard of honour was drawn up composed of several hundreds of Catholic Boy Scouts and Girl Guides. Thousands of laity had gathered in the vicinity of the Cathedral and they wholeheartedly joined in giving the Cardinal a real western welcome.

After His Eminence had been received by the



His Eminence Jean-Marie Rodrigue Cardinal Villeneuve, O.M.I., D.D., Archbishop of Quebec, is the first Cardinal to formally visit Western Canada

Archbishop, he was led by a procession of the clergy to the cathedral, where he celebrated Mass. The Church was filled long before the beginning of the Mass, and even standing room was at a premium. His Eminence was assisted at Mass by his secretary, Rev. E. Bourque, and by Rev. D. Jubinville, O.M.I., and Rev. S. Baderski, O.M.I. Practically all the clergy of the city of Winnipeg, many from other parts of the Archdiocese, and representatives from the Archdiocese of St. Boniface, and the Ukrainian Greek-Catholic Diocese of Canada were present and occupied places in the body of the church. Besides His Grace, Archbishop Sinnott, and the members of the Cardinal's retinue, the follow-

ST. MARY'S CATHEDRAL DIAMOND JUBILEE

ing were present in the Sanctuary: Rt. Rev. M. V. Kessler, V.G., Winnipeg; Rt. Rev. T. W. Morton, P.A., Camp Morton, Man.; Rt. Rev. J. Bastien, St. Eustache, Man.; Rt. Rev. A. D. Rheau-me, Winnipeg; Rev. J. Brachet, Camperville, Man.; Rev. C. E. Lynch, J.C.D., McCreary, Man.; Rev. S. Soos, Winnipeg; Rev. J. S. Holland, S.J., rector of St. Paul's College, Winnipeg, Man.; Very Rev. W. Holloway, Dauphin, Man.; Rev. J. Derome, Stonewall, Man.; Rev. J. Bertrand, St. Amelie, Man.; and Rev. B. Kushmir, Chan-cellor of the Ukranian Greek-Catholic Diocese of Canada. The Cardinal's retinue included: Rt. Rev. G. E. Grandbois, a former vicar gen-eral of the Archdiocese of Regina, and now Pastor at St. David, Que.; his secretary, Rev. E. Bourque; Marcellin Pettigrew, Knight of the

His Eminence, in his reply, expressed his great joy over the respectful and affectionate greet-ing given him by Winnipeg. He paid a high tribute to the Archbishop, whom he said was well-known for his works, and noted for his "Catholic and Episcopal sense." He recalled the work done in the West by his Congregation, the Oblates of Mary Immaculate, and expressed his appreciation for the delicacy of feeling which had prompted the Archbishop to appoint two of its members to serve His Mass. He concluded with a special message to the children present in the congregation. After breakfast, at the Archbishop's House, the Cardinal paid a brief visit to the Providence Shelter, the Monastery of the Precious Blood, the Convent of the Sacred Heart (Ravenscourt); and St. Paul's College.



Cardinal Villeneuve expressed his appreciation for the delicacy of feeling which had prompted the Archbishop to appoint two members of the Oblates of Mary Immaculate to serve his Mass.



Archbishop Sinnott welcomes Cardinal Villeneuve to Winnipeg. Magr. Kessler, Vicar General of the Archdiocese, is at the Cardinal's left.

Holy Sepuchre, and M. Corriveau. Music was rendered during the Mass, by a children's choir, under the direction of Sister Mary Edward, and solos were rendered by the Very Rev. W. G. Moore.

CANADIAN AND CATHOLIC

His Grace, Archbishop Sinnott, who spoke in both French and English, assured His Eminence, after the Mass, that the welcome extended him, on this long looked for privilege, was as sincere as it was cordial. Quoting from a passage in which the late Archbishop Taché expressed as his proudest boast the fact that he was a Canadian and a Catholic, His Grace said that these same sentiments filled the hearts of the Catholics of Western Canada. They are proud of the institutions of their country, they are loyal to their flag, and they love and honour their King. Guided by this same principle, they love their Holy Church, and respect the Pope as infallible guide in faith and morals. These, the highest of all human sentiments, concluded the Archbishop, added to the warmth and sincerity with which they welcomed their Canadian Car-dinal.

At all these institutions elaborate programmes had been prepared, and the Cardinal's amiable and democratic manner immediately won for him the love of all their inmates. As a souvenir of his visit, His Eminence accorded a holiday to all the institutions visited by him in the course of the day.

ST. PAUL'S COLLEGE

The Faculty, two hundred and fifty students, many parents and a large gathering of the clergy greeted His Eminence at St. Paul's College. Father Rector Rev. J. S. Holland, S.J., wel-comed His Eminence and outlined briefly the history of the College, stressing the pioneer work done by the Oblate Fathers and the en-couragement and assistance offered by His Grace, Archbishop Sinnott. William A. Coyle, B.A. '36 read an address from the students.

His Eminence replied thanking the Faculty and students for the warm and hearty recep-tion, and exhorting the students to profit by the education they were privileged to receive so that they would become leaders in the Church in Western Canada. Th Cardinal then gave his blessing to all present.

ST. MARY'S CATHEDRAL DIAMOND JUBILEE

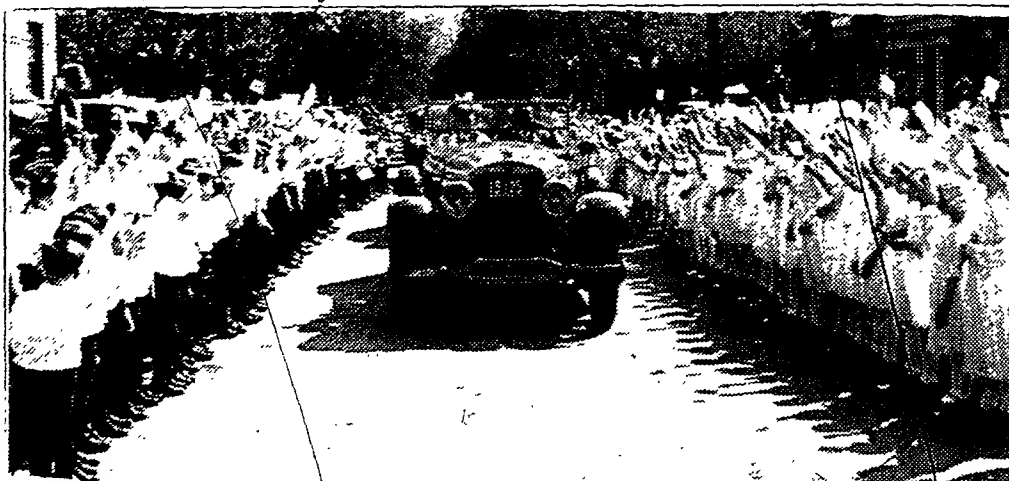
The decorations in the Paul Shea Hall which were so favorably commented on by all were sponsored by Mrs. P. H. McNulty.

DONATÈS PHILOSOPHY AWARD TO ST. MARY'S ACADEMY

From St. Paul's College, the party proceeded to St. Mary's Academy, where, after a painstakingly prepared and elaborate reception. His Eminence was welcomed to the Academy by the Chaplain, by Rev. Mother Elphege, Provincial Superior of the Sisters of the Holy Names of Jesus and Mary, and by Sister Mary Ida, Superior of St. Mary's Academy and College. Badges bearing a picture of His Eminence were distributed to the guests by the little Misses May Broley and Joan Hrenchuk. An address of wel-

M. V. Kessler, V.G.; T. W. Morton, P.A.; J. Bastien, C. E. Grandbois, and A. D. Rheaume; Rev. D. Jubinville, O.M.I.; Marcellin Pettigrew, Knight of the Holy Sepulchre; Rev. E. Bourque, secretary to His Eminence, and Rev. J. McIsaac.

The clergy present at the banquet included: Rev. J. E. Derome, Stonewall, Man.; Rev. I. Zielonka, Winnipeg; Rev. J. S. Holland, S.J., rector of St. Paul's College, Winnipeg; Rev. G. Bellemare, O.M.I., St. Laurent, Man.; Rev. Paul Etienne, O.M.I., St. Laurent; Rev. J. Bertrand, Ste. Amelie, Man.; Rev. C. E. Lynch, J.C.D., McCreary, Man.; Rev. Jas. Schnerch, O.M.I., St. Charles, Man.; Rev. A. McIntyre, Souris, Man.; Very Rev. W. Holloway, Dauphin, Man.; Rev. J. Brachet, O.M.I., Camperville, Man.; Rev. G. Bousquet, O.M.I., St. Laurent, Man.; Rev. J. Pod-



Greeted by songs of welcome from the children of Winnipeg's parochial schools, who formed a guard of honor along St. Mary's Avenue, His Eminence Cardinal Villeneuve arrived at St. Mary's.

come read by Miss Mary Madden, said in part: "We are fully aware of the spiritual communication existing between the Oblates of Mary Immaculate and the Sisters of the Holy Names of Jesus and Mary; therefore, your advent among us brings with it a two-fold joy, for are we not receiving in our distinguished guest a friend as well as the highest dignitary of the Canadian Hierarchy?"

His Eminence referred to the high quality of the schools conducted by the Sisters of the Holy Names, and expressed his appreciation of the splendid reception. The Senior students were accorded the privilege of a special audience, in the course of which His Eminence announced that he would present an award, to be given to the student leading the Philosophy class.

GUEST AT CLERGY DINNER

After the reception, a clergy banquet was held at the Academy, and was presided over by His Grace, Archbishop Sinnott. Seated at the head table were: His Eminence, the Cardinal; His Grace, the Archbishop; Rt. Rev. Monsignor

bielski, Camp Morton, Man.; Rev. A. Lozinski, M.S., Arborg, Man.; Rev. L. J. Kreciszewski, D.D., Sifton, Man.; Rev. M. Kalmes, O.M.I., Domenico Zazzarra, P. Bozyk, Rev. A. Truck, O.S.B.M. (Ukrainian); F. X. MacAulay, M. S. Tryaskoma, E. Chabot, S.J., F. R. Wood, T. A. Murphy, A. D. Deslauriers, S.J., C. Kelly, S.J., C. J. Lambrick, P. J. Holloway, M. Cournoyer, A. K. Macdonell, J. H. Fitzgerald, G. St. Jacques, L. A. MacDonald, A. J. Primeau, S.J., S. Baderski, O.M.I., S. Soos, A. J. Cotter, S.J., P. Riffel, O.M.I., S. Wachowicz, O.M.I., Very Rev. W. G. Moore, Revs. P. Dussault, O.M.I., J. Holowka, H. Borg, B. Ueberberg, O.M.I., B. Kushmir, D.D., all of Winnipeg; Rev. G. O'Shea, Gladstone, Man.; Reverend M. F. Orlinski, Selkirk, Man.; Rev. W. F. Edmondson, Winnipeg, and several others whose names are not available.

Addresses of welcome were given at the dinner by Rt. Rev. Msgr. M. V. Kessler, V.G., and Rt. Rev. T. W. Morton, P.A. Monsignor Kessler voiced the pleasure of the clergy of the Archdiocese of Winnipeg on being able to renew their acquaintance with His Eminence. The memory of the retreat which he had preach-

ST. MARY'S CATHEDRAL DIAMOND JUBILEE

ed here, a few years ago, was still one of their fondest memories. Monsignor Morton said that the Winnipeg clergy welcomed Cardinal Villeneuve with respect and with love. With respect and reverence, because of his dignity as a Cardinal; with love, because the name Villeneuve was dear to them, even before its possessor became a Cardinal. His Grace, Archbishop Sinnott, then called upon Rev. Dr. Kushmir, who welcomed His Eminence, on behalf of the Ukrainians of Western Canada and expressed the devotion of his people to their Church.

His Eminence, in his reply, spoke of the close bonds existing between himself and the clergy of the Archdiocese of Winnipeg, and thanked them for the wholeheartedness and enthusiasm of their welcome.

VISITS LIEUTENANT GOVERNOR

During the remainder of the afternoon, His Eminence, accompanied by His Grace, Archbishop Sinnott, the members of his retinue, Rt. Rev. M. Kessler; Rt. Rev. A. D. Rheame and Rev. J. MacIsaac paid brief visits to the Misericordia Hospital, the Joan of Arc Home (Jarvis Ave.); the Monastery of the Good Shepherd, the Government House, St. Joseph's Orphanage, the Sacred Heart Church, St. Joseph's Hospital, the Holy Ghost Church, and St. Joseph's Church. At all these places, extensive decorations had been made, and elaborate programmes prepared to welcome His Eminence. Fairly radiating cheer, as he went tirelessly from one institution to another, the Cardinal left in each, golden memories of his visit. At the Government House, the Cardinal was received by the Hon. W. J. Tupper, Lieutenant Governor of Manitoba. His Honour's graciousness of manner and the Cardinal's natural friendliness soon broke down all barriers, and it was no more than a few moments before the two were chatting like old friends. At six o'clock, the Cardinal was guest of honour at a dinner, served at the Archbishop's House.

THOUSANDS ATTEND PUBLIC RECEPTION

At 7.00 p.m., the public reception, the concluding event of the programme arranged for the Cardinal's visit took place, and it was marked by one of the largest gatherings of Catholics ever seen in Winnipeg. For almost two solid hours, a steady stream of Catholics flowed in the grounds of the Archbishop's House, where they were introduced to the Cardinal by Archbishop Sinnott.

The Princess Pat's Band, under the direction of Captain James, supplied music for the occasion, and it is estimated that over 3,000 persons had the privilege of a personal meeting with His Eminence. As the time drew near to leave for the station, His Eminence ascended to the second floor balcony, and addressed a few words to those whom he had been unable to see. The Cardinal then gave his blessing to all present, and brought to a close one of the most inspiring demonstrations of Catholic faith and Catholic unity ever to take place in Winnipeg. His Eminence was conducted to the C.P.R. station by an escort of some 150 automobiles and entrained for Regina, at 9:30 p.m., followed by the cheers of the Catholics of Winnipeg and with memories of a sincere and wholehearted welcome.

"His Grace Archbishop Sinnott, who spoke in both French and English, assured His Eminence after the Mass, that the welcome extended him, on this long looked for privilege, was as sincere as it was colorful."



ST. MARY'S CATHEDRAL DIAMOND JUBILEE



FATHER
LACOMBE
-1880-

WITH the advent of Dominion Day, 1936, the Canadian Pacific Railway wrote off exactly fifty years of corporate history. Fifty years in the life of a corporation is a very definite period, when considered in relation to the development of a progressive young country of whose fabric it is an integral part.

Outcome of a new national consciousness in Canada, the company, now acknowledged responsible for the world's greatest travel system, was incorporated on February 26, 1881. By letters patent, with a capitalization of \$25,000,000 and land grants in an unpopulated prairie totalling 25,000,000 acres, it undertook within ten years to complete a railroad from Atlantic to Pacific. The promise was kept.

The first sod was cut on May 2, 1881; the last spike driven on November 7, 1885, and the first train from Montreal to the Pacific Coast left on the evening of June 28, 1886, and arrived at Port Moody five-and-a-half days later.

While the impulse that led to the construction of the Canadian Pacific Railway arose mainly in the Province of Quebec, the trail blazed by such men as Brue, Champlain, Radisson and La France, a procuring cause of the building of this pioneer transcontinental road is assuredly the old Red River colony, with its hardy trust in western enterprise.

The trail of these early empire explorers was converted into a road of steel by the Canadian Pacific. The highway completed fifty years ago last summer remains the first and connecting link in a world-spanning road of steel with Atlantic and Pacific liners as animated couplers.

Early opponents predicted the road "would not pay for its axle grease". But opposition by the forces of nature or otherwise failed to daunt its founders.

The names of George Stephen (later Lord Mountstephen); William Van Horne (afterwards knighted); and Thomas Shaughnessy (subsequently knight and baron) have permanent place in empire history. To them and to Donald Smith (afterward Lord Strathcona); R. B. Angus and J. J. Hill, the Dominion owes the great Canadian Pacific Railway Company of today.

Today, under the chairmanship and presidency of Sir Edward Beatty, G.B.C., K.C., LL.D., the company operates over 21,000 miles of line, of which more than 16,000 are in Canada, and holds properties valued at two billion dollars.

Royal congratulations came to Sir Edward this year when His Majesty King Edward VIII sent the

following message read at the Montreal celebration by D. C. Coleman, vice-president:

"I sincerely thank all those associated with the Canadian Pacific Railway Company for their loyal assurances on the fiftieth anniversary of this great railway which ever since its inception has played so notable a part in the development of the Dominion of Canada.
EDWARD R.I."

Always in the forefront of this expansion and development were those courageous missionaries whose Christian zeal brought them into both wilderness and prairie with the first settlers.

The Rev. Father Lacombe, first Oblate Superior of St. Mary's, Winnipeg, celebrating its diamond jubilee this year, organized in 1857 the first ox-cart transportation service across the Canadian plains while he was missionary to the Blackfoot Indians. As mediator between the Blackfeet and the encroaching railway builders years later, he earned the position of president of the Canadian Pacific for one short hour.

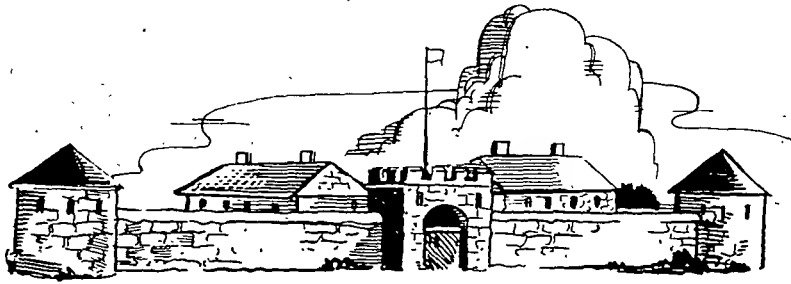
When the railway construction gang woke one morning to find the first rail laid upon the Blackfoot Reserve torn during the night as protest against what Chief Crowfoot considered an insult to himself and his people, complications arose.

Père Doucet, missionary in charge, who felt himself incapable of controlling the irate Indians, sent a hurried call to Père Lacombe at Calgary.

Father Lacombe assumed the authority of a government envoy and the mollified Indians agreed to let the railway in.

On the first through train from Calgary to Winnipeg, Van Horne, George Stephen, Donald Smith and R. B. Angus were aboard. They added Father Lacombe to their numbers. During luncheon on the president's car, Van Horne playfully suggested that in recognition of the missionary's services at the Black foot crossing, he be made president of the Canadian Pacific.

A meeting of directors was held on the train. Stephen resigned the presidency and Father Lacombe was duly elected in his stead. For one hour the genial missionary held sway. He formally confirmed Van Horne's appointment as general manager, declaring no one could be found to replace him. The narrator tells that Father Lacombe was left at the crossing with mixed memories of Crowfoot and Père Doucet, of the genial ways and charming company of the "Gros bonnets" from Montreal.

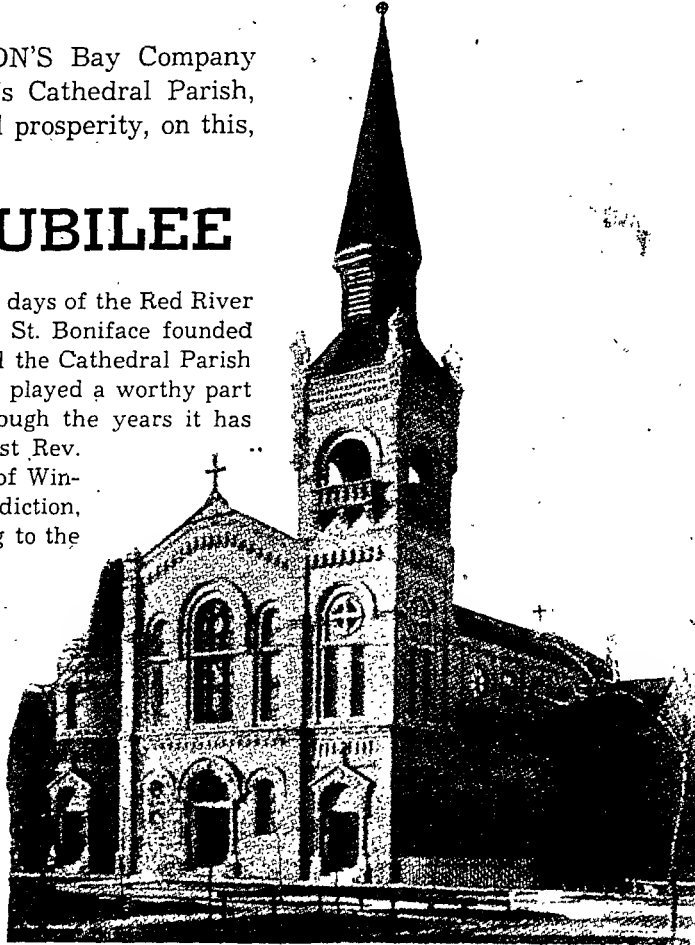


HUDSON'S Bay Company
is happy to extend to St. Mary's Cathedral Parish,
sincere good wishes for continued prosperity, on this,
the occasion of their

DIAMOND JUBILEE

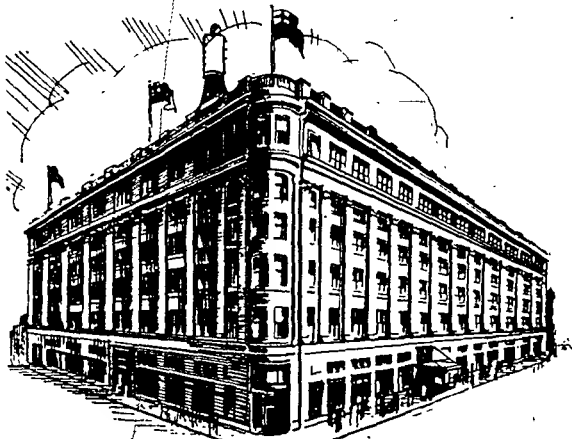
ALMOST seventy years ago, in the days of the Red River
Voyageur, Archbishop Taché of St. Boniface founded
the Mission of Fort Garry, now called the Cathedral Parish
of St. Mary's. From the beginning it played a worthy part
in the making of Winnipeg and through the years it has
prospered. Today—its head, the Most Rev.
A. A. Sinnott, D.D., first Archbishop of Win-
nipeg, has 115 churches under his jurisdiction,
and his realm extends from Winnipeg to the
far-flung North.

Hudson's Bay Company and this
Parish of the Roman Catholic
Church have been more than "mere
neighbors" from earliest times. The
land for the present Cathedral of
St. Mary's was bought from our
Company in 1874, so we have always
taken a personal interest in its
progress. We have grown side by
side—worked together in the build-
ing of Winnipeg. That the friendly
relations established many years
ago may continue to flourish in the
years to come is our hope and aim.



Hudson's Bay Company.

INCORPORATED 2ND MAY 1670.



60 Years of Economic Progress in Manitoba

HON. J. S. McDIARMID,

Minister of Mines and Natural Resources



THE Manitoba of 1876 was not the Manitoba of today. Its boundaries framed a little square on the easterly edge of the great western plains spoken of facetiously, affectionately or contemptuously as the "postage stamp province" according to the particular interest or lack of it of the speaker. In that year she had enjoyed or tolerated 6 years of a one-sided partnership with 6 other provinces of the Dominion. They were particularly happy years. There were many of the inequities and inequities of the transfer to which had been applied little of the balm of sympathetic or understanding adjustment and too little time had elapsed for old sorbs to heal or for the heat of partnership to cool off and disappear. The infant province had not fully emerged from the fur-trading buffalo-hunting state of the old Red River days of the Hudson's Bay Company and the Nor' Westers, of La Verendrye, Selkirk and the early adventurers who had taken possession of the country and made it homes for a population of different races, different ideals and different religious beliefs.

But in that notable year of 1876 Manitoba gave early notice of her acceptance of sisterhood in the Federation of Provinces with the shipment from her total production of 480,000 bushels of the first cargo of wheat to Ontario. I use the word "cargo" advisedly as the consignment consisted of 357 bushels and was shipped by the commercial steamer "Minnesota" to Fisher's Landing, Minnesota, thence by rail to Duluth then by steamer to Sarnia, and from Sarnia to Toronto by rail.

In that year also the people of the province gave evidence that their interest was not wholly centered in things material and temporal for Archbishop Tache found it expedient to raise the ever growing mission on the west of the Red River to the status of a parish. This year, 60 years later, St. Mary's Cathedral of Winnipeg is celebrating the 60th Anniversary of its Canonical Erection.

We have a different Manitoba today. Territorially we extend 202 miles farther west and 34 miles farther east, and north to the 60th Parallel of North Latitude—225 miles north of The Pas. Her boundaries include 400 miles of salt sea-coast and she boasts a harbour and a shipping port directly on the high seas at the point at which the ships bearing the Selkirk settlers came to anchorage just over one hundred years ago.

But this accretion of territory in itself brought with it little change for Manitoba. Its rich northern fur areas had always been tributary to Red River and passage across its long traverses had always been the undisputed privilege of her adventurous travellers.

From the earliest days the devoted servants of the church had travelled through and lived in these remote areas battling against the terrific combination of cruel winter weather and summer heat, magnificent distances and the various and ever changing hazards of wilderness travel to minister to the spiritual needs of the hunter, trapper and trader and their Indian brothers. From them was learned most of the early knowledge of routes of travel, character of the country and the habits of its people. In their heroic devotion to their church and their faith they unknowingly charted the trade routes and blazed the trail for the pioneers of business and commerce in that far-flung territory that was to be the new Manitoba.

But there was, under the feet and eyes of those same hardy voyageurs, that which their wilderness-wise eyes were untrained to see and then understanding, unfettered in things commercial and material, could not grasp—the metallic content of the very rock they trod underfoot and the potentiality of the white water through which they had to make their laborious and hazardous way. It was not until 40 years later that the geologist and the prospector, who followed the trails they had blazed, plumped the possibilities dormant in those northern fastnesses which were destined to release millions of new wealth into the stream of business and industry.

In 1917 with the first shipment of gold and the production of the first million pounds of refined copper a new era in the history of Manitoba began which was to change her whole economic future. Steadily since that date mineral production has progressively increased until fur-trading, wheat-growing, agricultural Manitoba bids fair to become industrialized, as have her sister provinces known to original Manitobans as "The Canadas."

People vitally interested in the economic development of Canada, and particularly mining men, are aware of the rapid change that has been going on in Manitoba. The development of the great copper deposits at Flin Flon reached the production stage in 1931 and due to the copper, zinc, silver

and gold contained in its ores, production exceeded 7 millions in value. In that year metal mining became definitely established. The early promise of this great ore body which induced the investment of over 30 millions of dollars in the plant and power supply necessary for its treatment has been more than fulfilled. The Hudson Bay Mining and Smelting Company pays regular dividends, has been operating day and night at a 4400 ton daily capacity for six years and today has more ore in sight than at any time in its history. Its reserves are so vast that at present rates of depletion it can operate—so far as ore reserves are concerned—until all the readers of this article will have lost interest in worldly affairs.

As a metal producer Manitoba is only in its beginnings. She boasts an area of Pre-Cambrian Rock within her boundaries only one-third less in extent than her sister province of Ontario. The rock is of the same origin and formation, the breaks are as extensive and values at depth are being rapidly proven. There is every reason to believe that it is potentially as rich as the proven areas in Ontario which produce \$150,000,000.00 annually.

I am optimistic of the future of the metal mining industry, particularly in the field of the base metals. Rich and extensive deposits have been proven. Others of comparable value are known to exist. Much favourable territory remains to be explored. I am confident that we have the raw material on which to build a production greatly in excess of the present figures.

On the other hand industry demands metals. During a depressed period without precedent world stocks were depleted. Manufactured metal products ran low through industrial inactivity. New uses were found for metal concurrently with increased demand for the older purposes to which it had been put. The nations of the world became seriously conscious of the fact that the surest guarantee of peace was to prepare adequately for defense. The combined result of all these factors is an increased demand for base metals, a demand that will take the production of years to satisfy. Prices stiffened with increased demand and the world is alert to the importance of base metal production.

With the stage so set, with long term demand strong, prices greatly improved and are improving; with known proven deposits reaching the production stage or reentering production as are such properties as Mandy and Sherritt Gordon, with interesting new finds being carefully examined, and with millions of acres of mineral bearing rock that has not yet felt the tap of the prospector's pick, and with the experience of older provinces before me, I have every reason to be optimistic of Manitoba's metal mining future.

We have in Manitoba men of initiative, resourcefulness and courage. With the knowledge of the hardships they are forced to undergo I like to hear of the prospector who has found the pot of gold at the foot of his rainbow. With an appreciation of the hardships he endures, and the physical and mental energy which he devotes to his task I do not begrudge to the mining engineer the change in his condition when he lays down the long used tools of his calling to take his place behind the executive desk. I gladly accede to those who have earned it the reward that physical and mental effort and hazardous investment of capital have won. In earning it they have furnished a means of livelihood to many men. They have built prosperous communities. They have created markets for the products of the farm and the forest. They have furnished millions of tons of freight to railways, highways and airways. They have kept the wheels of industry turning to supply them with high explosives, with machinery, steel, castings, piping, motors, batteries and small tools. They have kept the staff of many business houses busy catering to their needs. They have used millions of kilowatt hours of hydro-electric energy; millions of gallons of oil and gasoline. Many important industries and businesses owe their capacity to continue in no small measure to mining activities.

In this young province, when her primary industry of agriculture was passing through evil days, the advent of the metal mining industry brought new hope and new confidence to our people when it was sorely needed. Its millions of new wealth contributed largely to the business and economic recovery of the province. The influence of her gold output was felt even so far as the international relations between Canada and the other countries of the world.

I am grateful for the bounty with which nature has blessed our country. I am grateful for the opportunity to take my small part in its development. Intimate acquaintance with the man engaged in their development leaves me most optimistic as to her future and her destiny.

GOOD NEIGHBORS

Through the Years



EATON'S joins in cordial congratulations to Saint Mary's Cathedral on the occasion of its diamond jubilee.

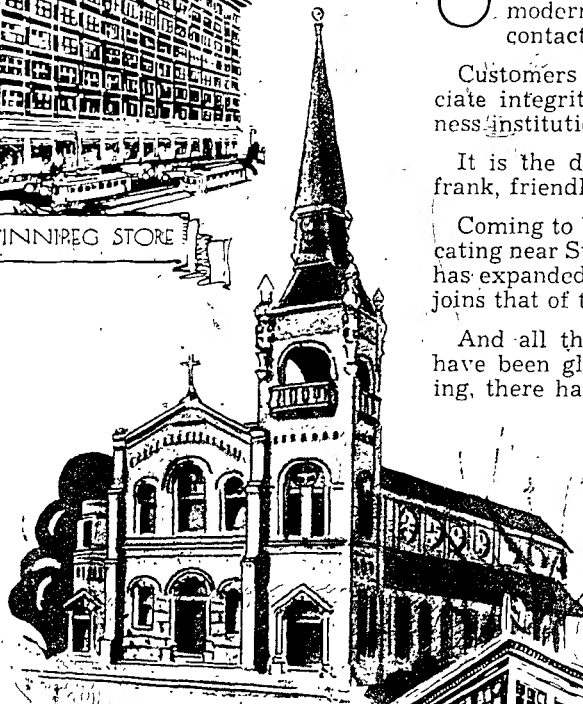
Not always a Cathedral, it has had its humble beginning, its trials and tribulations, its failures and successes—a rich story of service and achievement throughout the years.

It's a far cry to the early days when Archbishop Taché of St. Boniface, founded a mission for the English speaking Catholic settlers to the West side of the Red, in the land then called Assiniboia, celebrating the first mass for the Red River colonists in a board house on Notre Dame Avenue in 1869.

St. Mary's Church followed in the course of the growth of the years and the "Bells of St. Mary's" rang out in unison with those of St. Boniface, which for over fifty years had called "from their turrets twain" the Red River voyageur to worship.

Today in the heart of the Gateway City of the West, and over the prairie lands of Manitoba, can be heard the sound of bells from over a hundred churches under the jurisdiction of the Most Reverend A. A. Sinnott, D.D., first Archbishop of Winnipeg, who was elevated to that rank and assumed charge of the diocese in 1915.

A long and honored history, indeed, which merits congratulations and best wishes.



ONE of the delightful features of modern business is the lasting contacts that are made.

Customers the world over appreciate integrity of purpose in a business institution.

It is the day of the fair deal and frank, friendly relationships.

Coming to Winnipeg in 1905 and locating near St. Mary's Church, Eaton's has expanded so that its property adjoins that of the Cathedral.

And all through the years, as we have been glad to note in our heading, there has been a mutual feeling of goodwill which is perhaps best expressed in the trite old fashioned words "Good Neighbors."



THE T. EATON CO. LIMITED
WINNIPEG CANADA

Business and Professional Guide

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The Burroughs Adding Machine Co., 300 Main St., (E. P. Choiniere) 95 646

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Cubbage, Arthur E., 808 Boyd Bldg. 86 463
Parkinson, E., 375 Hargrave St. 80 735

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Banque Canadienne Nationale, 433 Main St., (Geo. Jessop, Mgr.) 94 842
Imperial Bank of Canada, Main and Selkirk Branch, (Y. J. Slattery, Mgr.) 57 104
Royal Bank of Canada, Portage Ave. Branch, (G. A. Campbell, Mgr.) 906 750
Royal Bank of Canada, St. Boniface Branch, (Win. English, Mgr.) 202 305

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Beaubien & Benard, 4 Banque Canadienne Nationale Chambers 92 824
Bridges, Edmund C., Forum Bldg., 448 Main St. 95 621
Cooney, Vincent, A. B.A., LL.B., 513 Somerset Bldg. 26 974
Dysart & Dysart, 412 McIntyre Bldg. 98 016
Gelley, G. Maurice, 316 Avenue Bldg. 27 488
Greschuk, T. C., 611 McArthur Bldg. 95 030
MacDonell & O'Day, 513 Somerset Bldg. 26 974
Makin, Jas. I., K.C., 426 Somerset Bldg. 26 189
Murray, T. J., K.C.; 8th Floor Wheat Pool Bldg. 9050
O'Day, Brian, J., 513 Somerset Bldg. 26 974
Sullivan, Arthur, K.C., 303-4 Avenue Bldg. 21 133
Sutton, F. J., K.C., 306 McArthur Bldg. 95 274
Tritschler, G. E., 941 Somerset Bldg. 87 361

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Bedford, A., Cor. Hargrave & Ellice 21 033
Nilan Battery Service, 357 Balmoral St. 39 151
Walters Battery Service, 158 Fort St. 94 775

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Tonkin, F. J. Co., Ltd., 111 Princess St. 88 006

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Elliot, G. H. (Carter Hall), 400 Royal Bank Bldg. 95 211

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McDonald-Dure Lumber Co., Ltd., 812 Wall St. 370 56

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Jobin, Dr. Arthur, 609 Medical Arts Bldg. 24 457
Kirwin, Dr. J. P., 518 Somerset Bldg. 80 685
La Fleche, Dr. P. E., 906 Boyd Bldg. 28 886
Markinski, Dr. J. P., 405 Boyd Bldg. 26 405

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Joe O'Brien (Stan Evans Style Shop), 255 Portage Ave. 97 900

Business and Professional Guide

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Aberdeen Hotel (O'Meara & Hamilton), 230 Carlton St.	25 573
Corona Hotel (J. F. Barrieau), 189 Notre Dame East	91 166
St. Charles Hotel (J. J. Gray), Notre Dame & Albert	95 155
Winnipeg Hotel (J. M. Kingston), 214-6 Main St.	91 141

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Cherry, Alex. A., 301 McIntyre Bldg.	92 677
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Kinahan, V. J., 222 Portage Ave.	98 411
Macphée, J. C., 201 McArthur Bldg.	95 488
Pickering, John, 364 Main St.	93 421
Royal, Wilfred, 316-7 Avenue Bldg.	27 488
Lee, Herbert E., 709 Boyd Bldg.	24 222

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Pickering, John, 364 Main St.	93 421
Wilcox, Robt. C., (Metropolitan Life), 504 Power Bldg.	24 650

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Dominion Equipment & Supply Co., 386 Donald St., (D. F. Coyle)	86 225
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O'Neil, Hugh, 247 Kennedy St.	86 301
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Casavant Brothers Ltd., St. Hyacinthe, P.Q.	
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McKenty, Dr. Vincent, 802 Boyd Bldg.	80 762
McNulty Clinic, 264 Edmonton St.	89 618
Meindl, Dr. G. A., 408 Med. Arts Bldg.	23 707

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Standard Plumbing & Heating, 290-2 Graham Ave.	21 437
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